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Bebek, Jan. 2d. 1860

Rev. Dr. Anderson
Sec. of the A.B.C.F.M.
Very Dear Sir.

It is proper, now that I have found a temporary place of abode, that I sh.d again write to you, tho' perchance I may not have important information to communicate. My room is in the house of a Greek, near Mr. Schauffler's (where I board) & is pleasant & comfortable, not large or yet quite completely furnished, a thing wh. is not rapidly or conveniently effected here. I am however well provided for, & feel quite at home. My room fronts N.E. & overlooks the Bosphorus. I have had opportunity to see what is doing at the Station, the actual movements of a missionary's life, - & to talk over, especially with Bro. Trowbridge, a man whom I think I shall like much, various important questions of policy in carrying on our work. I have begun & *only* begun the Turkish, as I have not been able to get at it, without distraction, till very lately.

Of the progress & occurrences & indications of the work here, particularly among the Mohammedans, Dr. S. has written you; & it is hardly possible for me to speak as yet;- for I feel myself in near proximity to silent currents & portentous heavings, in which I believe God's hand is working, for I feel awed in contemplating & thinking of them & what may be their issue, but of which I cannot apprehend the nature with certainty or foresee the tendency & result at all. Indeed I suspect that the attitude of the wise & experienced is & must be that of anxious & prayerful expectation of the unfolding of the divine plan & the revelation of his saving arm,- & of what is to be our relation, as his servants, to his enlarging work. We can be sufficient "not of ourselves" but our sufficiency is of God". In this - I may almost say in this alone,- I rejoice. And "looking unto Jesus"- I do humbly hope to do some work for God here in Turkey.

With the state of the new department of the Seminary I am on the whole, well pleased. The number of students is of course small, It is best it shd be for the present. I am interested in all the students.

James Williams. Ali the Persian, Anastas, the young Greek - not a Christian, & Hamdi Effendi.

6. // I was permitted to be present on the 21st ult. at - in some respects - the most peculiarly interesting religious service I ever attended. I refer to the baptism of Ali Effendi, the secretary of Stephan Agha. There was just at that time an unfavorable movement at the Porte with reference to an old Imam who, with others, had recently been reported, - & I am happy to say that ~~are~~ it is believed correctly, - as turning from Islamism to Christianity; & therefore notice of the little meeting & intended baptism was privately given to a few "who love our Lord Jesus Christ in sincerity", - & such assembled in the evening, for the service & ceremony.

Nearly all were present when I entered the room - Dr. Schauffler's parlor - & you may well suppose that strong & unwonted feelings took possession of me as I sat down.

First & chiefly, my thoughts ran back 1800 years to a memorable "upper room", when by night ~~also~~ twelve men reclined around one table & partook, as we were about to do of consecrated ~~memorial~~ bread & wine.

The time, the number of men present, the place & the private manner of our observing the ordinance of the Lord's Supper were all so like the circumstances when it was instituted by our Lord himself, that the reflections & emotions naturally awakened were peculiarly tender & deep.

And I trust that the blessed Master was as really present at this as at that meeting & that his own approval & blessing accompanied the observance of both ordinances at this time.

The candidate for baptism appeared remarkably well, — deeply serious, modest, joyous & unmistakably sincere. His countenance spoke intelligence of a high order, & thoroughly hearty sincerity of a sort to assure & win the Christian love & fellowship of all. His assent to the confession of faith was low, but distinct & fervent. I took his hand as "a brother beloved" with as much cordiality as I could have done in America, — & he was greeted by a warmer & more primitive salutation by brethren present from his own nation. The service was an hour in length & conducted, in Turkish by Dr. Schauffler

Yours obediently & with great respect
Geo. F. Herrick

Bilejek Jan. 2. 1860.
Rec'd Feb. 4.
Ack'd Mar. 28/1860

[For publication, if tho't proper, & as tho't proper,
The notice of Ali Effendi's baptism — ditto, —
tho' it was not, when written, intended for the public.]

"First impressions" of a missionary newly arrived on his appointed field, are of interest to friends, and *may* be of *value* to others than himself, if it may be presumed that they are in any important respect peculiar, and if they can be correctly caught and fixed as they come crowding and rushing and perhaps confused and unexpected upon one. But after all, they must, for the most part, it is thought, remain *one's own*, and have only a *relative* value.

Our Voyage, as is already known, was a prosperous and rather pleasant one, having one incident worthy of record, viz, a wind, corresponding to the Euroclydon of the 27th of Acts, now called a Levanter, continuing, with some lulls, for eighteen days, although for not more than four days could we say that "no small tempest lay on us." We were driven up and down in Adria however, for several days, and some on board who consult their Bibles none too frequently, then read the last two chapters of the Acts with attention and interest, in the discovery that in the same place and at the same season of the year we were encountering a storm very similar to that made memorable by Luke in the life of the great apostle to the gentiles

The Arrival of the "Armenia" at her anchorage was in the darkness of the night, and having left Boston at noon of one of the most beautiful days of last autumn the contrast struck my excited imagination as emblematical of the spiritual condition of the two metropolitan cities,- and I thought, as the dawn revealed the great, ancient, oriental city, right before me, and minarets, like church spires built on slender towers, rose thick almost as forest trees, Is this venerable and beautiful city to be once again all luminous with the holy light of God? the crescent to give way to the conquering, glorious cross?- a pure Christianity to be built on the ruins of Islamism?- Mohamued to be superceded by Jesus Christ, the true, the only Savior? Lord! *when* shall this be?

Christians in America! What does your faith answer? What answer is it daily *seeking* in the closet, where He "with whom is the residue of the Spirit" is approached in "fervent, effectual prayer"?

A cordial welcome was given by the fathers and brethren of the Station, and much pleasant and profitable intercourse enjoyed with them during the considerable time occupied in getting located properly, a somewhat delayed and uncomfortable process, which however was well brought to an end just before Christmas. Of course little is yet done in Turkish, but the sounds of the language - truly agreeable to the ~~air~~ ear - are beginning to appear not so *utterly* strange and unintelligible. Here however is my work for the present, and it is all before me. The care of those few students in the Turkish department of the Seminary, will be necessarily thrown upon me soon enough. It is a trial of course which every missionary knows, to be unable, for several months, to *talk* with those he comes to benefit,

~~for several months~~, with any satisfaction; and especially here and now, (surrounded by converted Turks of interesting character and experience, and unable to commune with them of a common salvation, it make me impatient to get my tongue loosed and my ears open. One of our students was in my room a few evenings since - he is a young man of interesting character and of good promise - and as he knows about as much English as I do Turkish, our communications with each other were rather brief; but he managed to propose to pray together, and so we did, he using the Turkish and I the English language.

* The location of our new department of the Seminary, three rooms on the first floor, facing the East, and overlooking the Bosphorus, is sufficiently pleasant and commodious; and may we not hope and devoutly pray that this school, designed for Christian Turks, and now but just ~~beginning, and~~ in its infancy, may be ever attended with God's rich blessing and continually crowned with a large success?

//I wish to bespeak for it a place - an abiding place, in the warm sympathies and earnest supplications of praying souls in America. We know not "whereunto this will grow", but the Lord seems to be preparing work for us in those serious and frequent stirrings in the Mohammedan population, in which His hand is often plainly traceable; + but the nature and extent and tendency of which we can not always estimate. This much those experienced in the work are assured of. Quite a number of Mohammedans have left their religion, and have embraced Christianity with the heart, and are exhibiting consistent - some of them singularly beautiful + Christian lives; Many more are soberly inquiring after light and truth in the Gospel, + and many many ~~more~~ others are turning, unsatisfied, from a religion which can not save, or doubting and wavering in a merely nominal devotion to Islamism. That which is most striking in what does come to light is the clear evidence, often, of the work of ~~the work~~ of God's Spirit or Providence in individual cases and in general movements. Surely we may regard the Turkish department of the Seminary with a real and watchful interest; wisely cherishing it, and expecting, and praying for its increase and purity and success.

In the midst of the work I see doing and preparing, as I believe, around me, & conscious as I am, more & more, of personal inefficiency, & the divine *plans* and *promises* – sure of entire fulfillment, whatever individual laborer fall or fails in the field, or in his initiatory preparation are a *rock* of refuge and a source of unfailing consolation. May strength and grace be granted for many years of faithful labor, and this is privilege and joy enough. "*Faithful is he that calleth you who also will do it*" //

Rec'd Feb. 4. 1860.

Ackd ~~[illegible]~~ Mch. 8. 1860

[If the brief account of the baptism be published, it may, I think, be inserted where I have placed the star. *]

P. S. The annual meeting of all evangelical missionaries & their families & friends, here for a concert of prayer, was held today at Pera & was a good & profitable meeting & auspicious,

Bebek Mar. 27th 1860

Rev. R. Anderson D.D.
Sec. of the A.B.C.F.M.

Very Dear Sir

I want to write just a line to accompany Bro. Trowbridge's letter even if I do no more than to express my sympathy with you (if you can suppose it possible for me to feel real sympathy) in view of the great burden of trial & labor which has rested upon you since I spent that last night in America ~~at your house~~ — which I remember with grateful pleasure — at your house in Roxbury.

When you know the history of our work here during the last few months, as you are doubtless learning from other missionaries, you will naturally suppose that my faith has had its quality somewhat tested. Indeed I have found myself in the midst of somewhat complicated & to some extent unexpected dificulty & trial, — but still I am happy to say that I have great confidence that the Lord will yet greatly prosper his work among the Mohammedans as he has done among the Armenians, — & I hope that it will yet be my privilege, in God's good time & way to do some work for them.

For some weeks my progress in study has been impeded by thoughts concerning our circumstances & work, but I hope make better progress hereafter.

Other impracticable responsibilities must wait their time.

We hope that the difficulties & darkness in which our Turkish class is involved will clear up & remove in time, & that the way before us, in our efforts for the Christian education of Mohammedan youth, may become practicable & plain.

May God bless & build up Zion, & all who love & would labor for her enlargement & her purity.

Affectionately & with great respect
Your obedient servant in Chr
Geo. F. Herrick

Bebek March 27, 1866.
Rec'd Apr. 23
Ans'd Jn. 2

Bebek, Constantinople
May 29th 1860

Rev. R. Anderson D.D.
Dear Sir

Your very kind letter, addressed to Brother Trowbridge and myself has just reached me, Mr. T. being now in attendance on the Annual Meeting at Kharpoot.
My intention, which had wavered a little, of writing you by this mail, is now confirmed. Your kindness shall not *wait* a grateful acknowledgement.

Your recent letters to our Mission struck me somewhat differently, as was natural from my having seen you face to face so recently, from ~~the~~ what they did certain of the older brethren. I have never doubted that any well-considered & wise movement in advance which the Mission should determine to make in behalf of the Mussulmans would be approved & sustained by yourself & by the Committee, as far as your patrons, the churches, put the means in your power. I do not doubt that you will send us men, - as far as your treasury will allow, - who shall learn Osmanli Turkish & devote themselves particularly to this nationality; as fast as God's providence calls for them, and that he will call - is calling - for some such is not doubtful. And I trust no one of us will ever desire any other plan of labor than that of union with other missionaries in the field. There is no one, I am sure, who desires anything contrary to union in spirit & aim, - and it may be that time will make it clear to all of us, that this is to be reached best by somewhat more of separateness in form & organization. On this point I have now no judgment & need have none. And with whatever of difficulty or mortifying discovery we

may meet, now or hereafter, it is a great + blessed fact still that God has opened before us the door to the Mohammedans, is waking up the minds of many and has regenerated some souls.
This new + opening work will bring great labor + responsibility + trial, but we are committed to it; + will not God bless us in it as he has in the past among the Armenians, if we prosecute it with faith + courage?

I trust + pray that it may prove that the by no means unimportant + somewhat unexpected trials which have met me at the outset of my missionary life are a sanctifying + preparatory discipline which will yield abundant + precious fruit in better service for Christ. May God fulfill this desire + hope, permitting + enabling me to labor for the Christian education of Osmanli youth + the preparation of some of them to preach the gospel to their nation. And if this work is to be attended with certain unanticipated difficulties, & will require grace & strength & wisdom & patience & perseverance & faith, & all in a high degree, still are not the fountains of supply exhaustless & at hand?

But I must hasten to state a few facts. Mr. Williams seems to be in a better state of mind. He is more cordial, reasonable & yielding. There is now no preaching service in his house, but the Turks meet with the Seminary audience at the Turkish service held once every Sabbath. Mr. W. preaches when called on to do so. The number of Turks who have attended our service for several Sabbath past has been greater than heretofore, varying from 15 to 20. Nearly or quite all of these go to Mr. Williams' house for further conversation, often spending a large part of the day & even the night either there or at Mr. O'Flaherty's or Dr. Schauffler's. James Williams is under our instruction now, & as it is not thought that he promises favorably as to becoming a discreet & useful helper, he will probably not be received again.

The young Greek who was temporarily under Mr. Trowbridge's care has been sent, as was fitting, to Mr. Marchusson of the Scotch Society. Hamdi Efendi is in Dr. Schauffler's family, & it is hoped that, notwithstanding his somewhat meteoric mind, & his life of utter indolence till the age of 33 years or thereabouts, he may yet become useful in some work for his people. He seems sincere.

The only remaining pupil is the Persian Ali, whose bearing has been unsatisfactory in some respects, but who is certainly appearing & doing better now. He is under my care, but it is thought to send him to Malta College, if they will take him, inasmuch as we shall have no regular school or class for some months.

My own progress in the language is perhaps fair, yet it is slow, it seems to me very slow.

You will be glad to know that Mr. Hamlin has succeeded in procuring an eligible site for the College on this side of the Bosphorus, midway between this place & Galata. Mr. & Mrs Thompson & Misses Beach & Crawford left for Ooroomiah on the 14th inst; Mr. & Mrs. Arms are waiting here till they know what is decided concerning them at Kharpoot. The missionaries & their families here are all in usual health.

Before I close this letter I must give you a brief account of a little missionary tour I took recently, in the Nicomedia field with Brother Greene. We started, on the morning of the 11th inst. on horseback, from Nicomedia for Adabazar, where we remained over the Sabbath; and then took the native helper with us & rode round through several of the villages, spending one night each at Tamluk, Armalu & Hascal, reaching Nicomedia again on the 17th inst. I was very glad of the opportunity of making such a tour, & derived much benefit from it besides that which I mainly sought - relaxation. The evidence of the blessing of God upon the Armenians & the work among them is very clear, & it was pleasant to see it with my own eyes in such a place as Adabazar. The preacher there, Baron Alexander, & Baron Hampatsoum who accompanied us through the villages pleased me much, - & my impression of the state of the Church there was very favorable. The place of worship was filled on the Sabbath, & nearly so at a prayermeeting, held at sunrise on Monday morning. I assisted at the communion service, which was an interesting season. Brother Greene preached once on the Sabbath, - & seems to be getting the language & getting in to work rapidly & well. In the villages I was struck most with the extreme poverty of the people. We had some interesting experience at Armalu especially, where we lodged in the Armenian school-house, & had much interesting conversation with several young men, two of whom I found on the following morning, readers of the service in the Armenian church close by. They read our books & were very attentive to remarks. No part of our tour will be longer remembered than the night we spent at that village. There are many pleasant incidents that might be related, but I have no time or room for them. Much of our ride was through a most beautiful & fertile country & it was at the most beautiful season of the year. In speaking of our tour I have said "we", but of course I could do little more than observe.

Praying for the purity, prosperity & enlargement of Zion in Turkey & over all the earth, I remain

With great respect, - Rev. & Dear Sir
Your obedient servt.
Geo. F. Herrick

Bebek May 29, 1860.
Rec'd June 22
Acknowledged Aug. 8

Bebek, Constantinople Dec. 5th 1860

Rev. R. Anderson D.D.
Sec.y of the A.B.C.F.M.

My Dear Sir,

It was my intention as well as my duty to write you long since. Indeed I wrote out, the last of August, the substance of what I proposed to place in proper form and send to you, but the hope that those "interests" of the Turkish work, concerning which I was writing would assume a more settled and satisfactory phase and order, has occasioned a delay, from week to week, from month to month, even, through the entire Autumn.

My first letter to you, after my arrival here was dated just one year ago. It will not be unnatural therefore, perhaps it will be the very best method, if I write somewhat in the form of a review of the year. One or two things may properly be premised in the outset. And first, that department of the work here in which I am specially concerned has, as you know been passing under a cloud, — which is not yet lifted, — which is justly the cause of greater depression than low funds, or paucity of lalovers, or even persecution, — viz, that dissonance and want of mutual confidence, and irritation which has afflicted those who should be one in heart and one in labor for Christ. You will wish me, I feel sure, in a private letter, as this is intended to be, to speak with frankness, as I would talk with you, in the expression of judgment and you will not be surprised to find that Dr. Schauffler and myself construe our common facts and observations after a different method. Let me say also, and I say it with gratitude, as due alone to God's gracious Providence, that while I think all here repose in me quite as much confidence as I deserve, my own affection, esteem and respect for the brethren and fathers of the Station has been growing all the year.

At the time of my arrival, the prospect in this opening work among the Mohammedans was very encouraging, very flattering. Three persons had just been baptized, and two others were baptized soon after, and most of these cases had something of peculiar interest connected with them, one being the nephew of a Pasha, one an old

Imam, one the young Persian who was under Mr. Trowbridge's pupilage, now in Malta, another Mr. Schauffler's assistant in translating, and the other had been employed for years by the Protestant Civil Community as scribe. At that time frequent and numerous visitors came to Mr. Williams' house, and the news concerning the Omer Effendi sect was exciting interest and expectation. It is not strange, surely that these facts glowingly presented by sanguine persons on the ground to Christian people who had just witnessed what God had wrought in America and Great Britain, and also gross misrepresentations of facts made by irresponsible and ill-informed persons, should have excited unwarrantable anticipations in regard to this commencing work, - and it is not strange either that we should be visited with a discipline which would impressively teach us that *this*, like all other work of God is "not by might nor by power," - "not with observation" but that it advances in humility, in faith, by patient endurance, watching the hand of Providence, and is not completed in a day.

I had not been long here before I perceived that between Mr. Schauffler and Mr. Trowbridge – Mr. T. representing the views of the Station generally, though occupying its extreme wing – there was a growing difference in regard to the movement of the work, e.g. the disbursement of funds; the forming of an Osmanli church and ordination of Mr. Williams; the separateness of this department of work, &c. &c.

It was soon apparent, also that Mr. Williams was occupying a position of commanding influence and of reliance on personal judgment which would render his working with the Station, in the only way we can employ native helpers, an impracticable thing, especially in the unhappy state of feeling which he has allowed himself to cherish, – unless he should yield or modify his views in a docile and humble spirit. Then occurred Dr. Schauffler's resignation. We were surprised and grieved that he felt called on to make it. Meantime the small Turkish class was resolved into its original elements. Mr.

Trowbridge was withdrawn and Mr. Dunmore sent, as a temporary supply and against his own feeling and judgment, to take his place.

As to the Turkish class I must say a few words. The time for giving it a regular and fair start, which it has not had as yet, has been very unpropitious during the generally unsettled and unsatisfactory state of things in the months past. At a meeting last July the Station voted "That Mr. Herrick commence the instruction of a Turkish class in Bebek Seminary the coming Autumn provided suitable pupils can be obtained". Some things concerning the proposed class were also considered and adopted and a circular letter sent through the mission. Nothing has been heard in reply to these letters, and it has been clearly unwise to commence with the two or three doubtful persons of whom we have known. This work will unfold however, without doubt, in time, and it now appears to some of us probable that a class may quietly grow into existence by a missionary's first taking one, two or three suitable youth into his own house. I think this might be within a year.

I need time for study yet. Besides, I have active duties, and there seems a disposition to work me into responsibilities in this department of labor for which I feel myself unequal and which I could never consent to undertake except at the unmistakable call of the Master.
After Mr. Dunmore's coming last summer, a room was taken where we held service on the Sabbath, and had a prayer-meeting on Friday which were attended by from four to ten Turks, a few Armenians frequently being present; but the locality was found inconvenient, and after much difficulty, we have today made a contract for another, and a better room, in a better locality and for a less sum. I do not expect great things, in numbers or appearance, but may we not hope, as we have often prayed, that it may be a place which God has chosen to set his name there. It would not surprise us if the number of those who meet should not average more than from 6 to 8, but it has been judged expedient to keep such a place open. The care of it will rest upon me, as Mr. Dunmore is now to engage in labor among strangers from the Interior in the Khans of the city. His stay here will not be permanent and if Mr. Trowbridge is recalled

it will not be to engage in the Turkish department, so that it is hoped, and earnestly requested, as you will probably soon hear from the Station, that you will find a new man, a good man, of sound judgment but not unbending and self-confident, - in short just the right man, a perfect man, if there were such, for he is needed, to "take part" in this department of work especially for the Mohammedans. This is the more needful as Mr. O'Flaherty will probably be withdrawn to labor in connection with the Bible Society or otherwise, the Free church of Scotland not seeming able or willing to continue his support, at least as now employed, as a layman under our direction. Nor is it certain that it would not be better for all concerned if this arrangement should be made.

Dr. Schauffler will doubtless write you of some recent interesting conversations with persons belonging to the Omer Effendi sect, - & also of some present indications of a coming storm in the shape of efforts on the part of government to quash this whole movement toward Christianity. I do not fear from this, if God will only abide with us.

Of the sudden death of Mrs. Dwight, whom one years acquaintance had taught me highly to esteem, you will receive full accounts from other and better hands than mine. As this is a private letter I may as well mention, though I did not intend to do so quite so soon, that I have had special reason for wishing to celebrate joyfully & gratefully the Thanksgiving which has just past, in the fact of having recently received assurance that the lady to whom I referred in my letter to you of June 7th 1857 has, at length, fully reciprocated my love and will join me in due time. I am hardly ready to speak definitively about the necessary preliminaries in the way of correspondence &c or of the *time* when it may be advisable for her to join me or for me to return for her. I will give you her name. Miss Helen M. Richards Meriden N. H. and that of my sister, should you have occasion to make inquiry concerning her. Mrs. (Rev) L. H. Cobb No. Andover.

I cannot *tell* how great a source of light, hope & courage this is to me. Looking back, I am constrained, in deep humility & gratitude, to regard this as a pledge that the Lord has not forgotten me and as a promise for the future.

If you gather any statement from this letter for the Public, it might be something like this.

Those who have regarded the opening work among the Moslems with awakened and prayerful interest and whose hopes may have been greatly raised by the seemingly rapid early development of that work need find no occasion for discouragement in observing that less has been communicated in regard to that department of labor for a year past, or in learning that the reason for this paucity of information has been because that work has been passing under a cloud. Those on the ground have indeed felt the pressure of difficulty and darkness and there may be an apparent reverse,- in the delay in beginning regular instruction of a class of Turkish youth, in the fact that one or two have "gone back", and in other trials known to those here,- but may we not - ought we not, without discouragement and without fastening blame on the consciously imperfect and unworthy instruments, to humbly, penitently acknowledge God's hand in our chastisement, believe that he is passing us and this work thus early through trial in order to give better, more permanent and larger success in his own time and way? Thus let us gather up the lessons of the past year, and look forward and labor on with greater humility, faith devotion, docility and more prayer. What though many of those who have come to see or hear us have come through mere curiosity or as quasi spies? What though but very few give evidence of an awakened conscience or sense of spiritual need as the motive which leads them to us, is it not seed-time now? It was not even this till very lately. Let us thank God that it is even this, and believe that in due season we shall reap if we faint not.

I am happy to say that the brother of whose baptism I wrote you soon after my arrival continues to appear well. I fully believe he knows what sin and guilt and grace are, — that he is really stirred by the powers of the world to come.

You are, of course, at liberty to use any of the facts of my letter according to your discretion.

With great respect and affection
As ever, yours to command in the
service of the church militant
Geo. F. Herrick

Rev. R. Anderson D.D.
Sec. of the A.B.C.F.M.
Boston Mass. U.S.A.

Bebek Dec. 5, 1860.
Rec'd. Dec. 24
Ack'd Jan. 1861.

Bebek Constple Jan. 22d. 1861

Rev. R. Anderson D.D.
Secy of the A. B. C. F. M.
My Dear Sir

I write again after a brief silence with special reference to the subject to which I referred near the close of my letter to you dated Dec. 5th viz, the time and manner of Miss Richards' joining me here. This is presuming that she will be accepted by the Board. What and how much correspondence will be requisite for this *first* matter I do not know. Nothing can be wished from *me* further than the conviction on my part, already tacitly known to you, that she is fitted, just the one every way best fitted to be my *help*-meet in life, - in this work before me. And this also appears to me the leading of God's Providence concerning us. Believing that you will cheerfully ratify my choice. I may proceed to say that probably she may be able to leave America the coming Summer, and I presume it needs no argument to show the desirableness to every interest affected, of her joining me as soon as practicable. I ask leave therefore, - in accordance with the approval of the Com, ad Interim of this Mission, expressed by vote at its last meeting, - to visit America next summer, in case no satisfactory arrangement can be made by which Miss. R. can join me here or be met by me, - perhaps in England. The nature of our work here, - my own very short absence from my native land as yet; and the large number of missionaries from Turkey now in the United States; make me very reluctant to avail myself of the leave I ask, should it be granted. I would do so only as the final conviction of duty. Unless Miss. R. could be accompanied by her father on the whole voyage, - which is only just a possibility, perhaps not even that, I see no proper and practicable way to avoid my going to America, (and I have thought much on the subject,) except for me to meet her at Liverpool.

This would necessitate an absence from my post here of - say six weeks and an expense for the traveling expenses of us both, including hers to Liverpool, of just about $ 300.

I submit the matter thus, at the same time to you and to her, (I write her by this mail) and will cheerfully await the decision which will rest with you on that side of the water.

When I last wrote you we had just taken a room specially for Turkish meetings in Galata. Since that time we have held service regularly on the Sabbath at 11 o'clock, usually engaging in religious conversation for an hour or so both befor and after service with those who come. The number is small, some half dozen Turks having been usually present. New cases are not numerous, and there are none of special interest. We had some good prayer-meetings there during the recently observed "Week of prayer". Mr. Williams preaches each alternate Sabbath, and has appeared better generally, for these weeks past. I have taken up the book of Acts to read in course for a Bible-lesson in connection with our prayer-meeting regularly held there on Fridays. Several of the missionaries here recently met to examine a candidate for baptism. He is a Turk and was one of that "Omer Effendi sect", but has attended our meetings and seen us at our houses a good deal for months past, and we hoped well of him, although we feared that we might not be satisfied of his being a proper candidate for baptism. But his examination was more unsatisfactory even than we feared. The great want was brought out in a searching examination was a total failure in the apprehension or the feeling of what is meant by *sin*. May the Lord open his eyes.

I am happy to be able to speak quite differently of the Turkish family, recently from Caesarea, of whom you have already heard from other sources. Mr. Dunmore & myself visited them last evening in their hired house in Yeni Kapou, — found them comfortably situated, and had a long, deeply interesting, satisfactory, encouraging conversation with both the man and his wife, concerning their views and experience of fundamental christian truth. We believe them to be *convinced* of *sin*, and we trust they have been born again by the Holy Spirit. They will probably be baptized, together with their children, before long.

Respectfully & affectionately
Yours to command in the service of the ch. milita
Geo. F. Herrick

Bebek, Jan. 22/1861.
Rec'd Friday Mar 1/61
Rev. Cur. [illegible]
[illegible] Richards

Bebek. Constple Apr. 8th 1861

Rev. R. Anderson D.D.
Secy of the A.B.C.F.M.
My Dear Sir

It has been intimated that you might expect soon to hear of the baptism of the Turkish family of whom information was given in the Herald for March, in letters from Mr. Farnsworth of Caesarea and from Dr. Schauffler. In a letter which you have received from me of date Jan. 22d I referred to a deeply interesting conversation had with this Ahmed in his own hired house in Yeni Kapoo, in which we became satisfied that both the man + his wife (who was present + participated in the conversation) were fit subjects for baptism. They were desirous of being connected with a Protestant Christian church, and as the pastor of the church they would most naturally join, was absent, some delay was hereby occasioned. When the question of receiving these people was discussed by that church it was generally thought, + finally decided that, for them, it is unwise to undertake the "watch & care", the pastoral oversight, of converted Turks. The feeble Armenian churches feel unequal to this duty, and perhaps they are right. A subject people, as they are, whose rights are protected by a special firman, they would certainly occupy a delicate & embarrassing position in attempting to protect Turks within their own number in case of any difficulties which might arise from the Turkish government, or from a fanatical populace. The case being once more providentially placed in our hands, the Station voted, a few weeks since, to baptize this Ahmed & his family. Accordingly, a Confession of Faith was prepared, with some care, & put into his hands for examination & assent. Several conversations were had with him upon it; he wrote it all off, together with the form of Covenant prepared, entirely of his own accord. & appeard to give an intelligent & cordial assent to each of the ten articles, which were intended to state clearly & briefly the christian doctrines concerning (1) The Being & Attributes of God. (2) The Scriptures. (3) The Trinity. (4) The Fall & natural state of man. (5) The Atonement. (6) Regeneration. (7) Justification. (8) Sanctification. (9) The Resurrection, Judgment & Future state; & (10) Ordinances of the church.

The time fixed upon for the baptism though it is now the midst of Ramazan, usually the time of greatest Turkish fanaticism was the evening of Wednesday, the 3d inst. & it was thought best that the service should be a quiet one, & so as ~~they~~ the family had not been at Bebek since they removed to the city, & as we wished to have them with us again, for a little time, in the hope of doing them good by way of christian intercourse & encouragement, it was decided that the baptism take place at Dr. Schauffler's house, & that the Lord's Table be spread before them, & for the special benefit of our Turkish brethren & sisters on the occasion. On Wednesday, Ahmed came up with his wife & children, accompanied by an old Caesarea friend, still an Armenian in the old communion, to whom he says he has preached the gospel a great deal. The family were guests at Dr. Schauffler's.

At the service held in the evening, of the thirty two persons present, thirteen were Turks (including children) one Arab, one Armenian, one German, ~~two~~ Scotch three English one Irish & ten Americans.

The service commenced at eight o'clock, with the singing of a hymn (all the exercises were in the Turkish language) after which Dr. Schauffler read & remarked upon part of the tenth chapter of Matthew, then, after prayer & reading the confession of faith, baptized, Ahmed, his wife + his three children. || It was an impressive scene. Here was a whole family, from the interior of Asia Minor, once Mohammedans, now appearing before witnesses + confessing their faith in Christ as the only Savior + desiring to take him as their Savior, + to be known as his; having their voluntary consecration sealed by the solemn ordinance of baptism, the parents bringing their children also, three little girls, nine, eight + five years of age respectively, + dedicating them in the same covenant, to the Lord. Ahmed was deeply moved in feeling, during the service. Our hearts breathed the fervent supplication that + what was thus bound here on earth, might be bound in heaven. || After the baptism, we celebrated the dying love of our Lord in the Communion. Remarks were offered + the bread distributed by Mr. Dunmore, the cup presented by myself. When the service was over, we were surprised, at least I was, to see that it had been nearly two hours in length.

Our friends left for Yeni Kapo on Friday morning rejoicing that one principal desire of theirs in coming to Constantinople had now been fulfilled; that they had made confession of their faith in Christ + been received into the the fellowship of those who love Him. Here then is a Christian household brought from Islamism to the light of the Gospel.

It may be a very natural inquiry, "Why are not these "believers" organised into a regular church"?

To us indeed the way seems providentially opened by the action of the Armenian church, referred to above, for taking such a step, & this will be done, probably, before any long period of time has elapsed, when the family recently baptized, whose christian intercourse heretofore, has been confined to missionaries & Armenian brethren, shall have become so far acquainted with their Turkish brethren, & they with them, that they can fully & cordially accept the vows of mutual christian love & fellowship.

Private [Ahmed, who is naturally, for an Oriental, unusually frank & out-spoken, neither made nor received the best impression in his first meetings with those brethren. Their caution & desire not to be totally separated from their nationality seemed to him like hypocrisy & he naturally shunned them, & of course they did not wish to intrude. There may have been fault on both sides, but it is hoped & believed that a good degree of cordiality & christian fellowship will find place among them.]

You will be glad to learn, if you have not already heard, that Dr. Schauffler has recently received permission to print his revised Turkish New Testament here. We are all very glad of this; glad of it as a favorable indication from the side of government, & as a promise for the future, & glad that Dr. S. is not obliged to go to London & so be away from the field.

I must not fail to acknowledge the reception of your kind letter of Mar. 8th relative to the matter of Miss Richards' coming out. It was very gratifying to me to observe the spirit she has shown in regard to this subject, & I feel a cheerful confidence that the matter will be arranged rightly. You did not tell me whether I have leave to come home in any case, but of course, if it is not needful, the formal matter of permission does not signify.

My own health has not been very good for a few weeks past, but I think the settled weather now coming on & a little care will make me quite well.

Very Respectfully Yours

Geo. F. Herrick

P. S. In finding a man for us in the Turkish work it would be better not to have special reference to the School or the matter of instruction especially, but to any of the work which may be unfolding in the whole department. It will be a great, & difficult work, if the divine blessing should rest upon it, & will not be finished in a day, or with a few laborers. The acquisition of the language, for a missionary who is to reside here & labor for the Turks is no light thing. It is more than double the work necessary for gaining a competent knowledge of the Armeno Turkish.

G. F. H.

Constantinople Apr. 8, 1861.

Rec'd. May 1.

Ackd June 25

Statements concerning Miss'y work among the Turks.

Bebek, Cons'ple, April, 1861.

The Providence of God has recently called the special attention of Christian nations to the state of the Turkish empire and government. The interest awakened by the war in the Crimea was quickly succeeded by the startling and horrifying news of the massacre in Syria. Without remarking at all upon the delicate, difficult and complicated Political problem thus urged again, for solution, upon the Powers of Europe, and without attempting any exhaustive detail or examination of the various religious aspects & relations of movements in this country, it is thought that a brief statement of ~~of~~ the more significant facts ~~that~~ which have come to our knowledge relative to the recently awakened spirit of inquiry concerning the truth of christianity among the Moslems, and the conversion of a few to the faith of Christ, may be acceptable to those who are watching, with intelligent & prayerful interest, the spreading kingdom of our Lord, and who have observed the evidence of the divine purpose to gather some from among the

Mohammedans of Turkey also to be "for the praise of the glory of his grace."

About twelve years since information was received by the American missionaries through a pious, and faithful Armenian helper, since gone to his rest, that there was a Turk, formerly in official position under government, at Salonica, reading the gospel and interested in the way of salvation through Christ. Very soon after this intelligence was received, Dr. Schauffler, then a missionary to the Jews, being called to Salonica, took occasion to have an interview with this Mohammedan, Salim Effendi by name. A question concerning the real dignity and character of Christ as "God manifest in the flesh" then directly proposed to the inquirer, stirring and startling his mind and heart to their depths, was the means that God used to bring him to a hearty embrace, by faith, of the plan of salvation which he had found in the New Testament. His position now became one of great delicacy and difficulty. His belief as a christian however became known gradually, so that it did not become necessary for him to flee, (first to & then from Constantinople) till 1851, and till his wife had heartily joined him in his new faith. He spent three years with his family in Malta, returning to Constantinople during the war, in 1855. His baptism, receiving the name of Edward Williams, and that of his family, took place at Malta. He was received into the confidence and employ of our missionaries here and conversed & preached the gospel to those to whom he could gain access, residing in an incommodious, hired house in Bebek, till, by the liberal munificence of certain christian people in America a substantial, commodious house was built intended for the use of his family and for a place of resort for inquirers among the Mohammedans, & in case of need, for religious services; into which he moved early in 1859, and where he was visited by & conversed with large numbers of mussulmans, coming singly or in companies, almost every day. He was able to converse also, with increasing freedom concerning salvation through Christ in all sorts of public places and with all classes of persons. His older sons, meantime, were placed in the English Protestant College at Malta for instruction. It is necessary now, though we have given but the barest outline of this interesting & significant history, (which indeed is already well known, in detail, throughout Christendom) to take note of other matters & incidents which concern us in tracing any movement among the Moslems towards Christianity. The first thing in order of time & of importance is the instrument known as the Hatti Sherif, proclaiming religious liberty to all classes, which was published in 1856 & by which it became possible for a Turk to change his religion without the almost certainty of losing his head. Concerning this document there is much difference of opinion and a great variety of speculation. Without at all discussing the matter, I will simply make three or four remarks concerning it.

1. The Turkish government did not take this step voluntarily, but was compelled to it by the influence of the christian powers of Europe, upon which Powers, Turkey depend for her national existence.

2. Although the enlightened and christian ideas prevalent in Europe have made their power felt on the most influential minds in this ~~country~~ empire, still, aware of the power of national pride and religious bigotry among the Moslems themselves, the Government will carry out the proclamation of religious liberty just as far as compelled to do so by the watchful eye and urgent demands of Christian powers.

3. This action of the government may and ought to be accepted, as an instance of God's overruling providence, & as an evidence that he is preparing the way for the establishment of the kingdom of his son, where a gigantic error has for centuries held a nation in a grasp absolutely unrelaxed and secure.

As the Crimean war came to a close, & after it was known that it was possible for a mussulman to become a christian with impunity, numerous & interesting incidents from various quarters came to light, showing that there was a spirit of inquiry among the Turks, concerning the truth of christianity. Large numbers of copies of the New Testament in Turkish were sold. There was evidently a widely-spread want of confidence in Islamism. The necessities of man's religious nature would not allow a universal lapse into infidelity. Thinking minds sought for the source of power in christian nations in the religion of these nations, clearly seeing that there is another & a purer form of christianity than what is found in these sunken idolatrous eastern churches or in Roman christianity.

Individual cases of religious awakening among Mohammedans came to the knowledge of missionaries, & some seemed to have become truly converted to the faith of Christ, accounts concerning whom have been given to the christian world; of an intelligent, serious man in middle life of quiet, unpretending demeanor, who was for years a regular attendant on public worship when the language was Turkish and who professed his faith in Christ, was baptized and is now in an important post of usefulness, assisting in preparing the word of God for his countrymen; of a younger man who was converted from Islamism in the interior, spent some time in the Bebek Seminary, has been engaged in time past in labors for the Sivas station, among the Koords and elsewhere and is now working under the direction of English missionaries at the Capital; - of an interesting young Persian, who escaped from his native country through dangers from which he was delivered by remarkable providential interferences & after becoming educated at Bebek & Malta & receiving, at his baptism the name of that young, gifted, devoted early missionary to Persia whose memoir has done so much to inflame the missionary spirit both in England & America, has found a field of labor where he is laboring very acceptably in assisting in the preparation of valuable books for Mohammedans; - of an educated young man of whom accounts may be found in the Herald & Journal of Missions of November & December, 1859. who witnessed a good confession of his faith, together with his wife before government officials, and who held out long against the incessant persecutions of a violent & bigoted mother-in-law, who was both a student and instructor in Bebek Seminary;* and of other and later cases, accounts concerning which (e.g see Miss'y Herald Apr. 1859, Aug. 1859, Dec. 1859) are still fresh in mind. Then still later than these to which the above reference has been made, the case of a young Persian who was for a year at Bebek, now at Malta; of a nephew of a pasha; & of an old priest, all of whom have been baptized have excited much interest and awakened much hope.

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*of a scribe for some years well known to the Protestants, being much in their service, in whom the truth seemed to work quietly yet surely till he was brought out by the light & power of it, working in his mind & heart, to the confession of his faith, and was baptized a year ago, who has appeared to be a docile, meek, sincere, spiritually minded man.

Simultaneously with these movements and incidents the existence of a "new sect" [see Miss. Herald Apr. 1860] among the Mohammedans came to light in which were found many resemblances to christian truth and which was looked upon with great hopefulness.

Now with all these sudden developements, sudden, they seemed in a people like this,- is it strange that christians who had familiarized their faith with the prophecies of Scriptures with reference to the coming and establishment of Christ's spiritual kingdom over all the earth, & who had witnessed the work of grace that God had been working within the three years past in America & Great Britian, should have at least strong hopes, perhaps even confident faith & full expectation that the spiritual regeneration of the millions of moslems was indeed at hand.

But was there here no danger of trusting to the *seem* and *tangible*,- no danger that the human instrumentality employed would become too much exalted, and God's own all-sufficient and only sufficient arm would not be in suitable humility & implicit confidence relied upon? We shall see!

The fact that a Turk converted from Islamism to Protestant christianity, was living in quiet and safety with his family, in a conspicuous place in Bebek, as it became known naturally excited the curiosity of his countrymen, & it is not improbable that visits were frequently made, prompted by no desire for spiritual light? Numbers from the "new sect" above refered to visited Mr. Williams, probably with motives similar to those which, in all the past history of Islamism, have led the uneasy and curious to run after some new developement, or pay homage to some new saint. Now that the ban is removed from the christian religion, when it is remembered that christ & the Bible are acknowledged and revenced in the Koran, why is it not as easy to go *back* of Mohammed ~~Ali~~ & pay higher respect to Christ, as to exalt some *successor* of Mohammed Ali e.g. to the place of highest reverence.) The respect which these numerous visitors paid to Mr. Williams was almost adulation, and most naturally (what man would have been proof against it?) his humility, docility & other christian graces suffered, & of course, his power for truest usefulness. He became exceedingly enthusiastic, hard to be guided by prudent counsels & quite independent in thought and feeling. He was looking at "the things which are seen."

Meantime questions were arising of grave importance in reference to the work among this people in which, as was most natural, opinions greatly differed among missionaries themselves. The relations which this department of our labor should sustain towards the older and maturer labors in behalf of another people, the Armenians, as regards churches, schools, laborers and their movements, brought forward problems difficult of solution & it was felt that no happy & permanent adjustment of these relations could be reached, no definite settlement effected except by taking in the element of time & especially by trusting largely to the guidance of God's providence. But still those most deeply concerned in this work were very heavily pressed, in mind & heart, with the great interests involved. About this time, moreover, our visitors dropped off. Numbers at service decreased, & one, of whom much had been hoped who had been baptized, & for some time to witness a good confession, "went back". The incipient class was scattered. The emptiness of the "Omer Effendi movement" became gradually manifest. A part of the miss'y force in this department was wholly inexperienced, or unprepared for the delicate & difficult circumstances just then unfolding. The strain which had come upon our good native brother's mind & christian graces was exceedingly trying & painful to see.

One, considering our case in the autumn of 1860, might have exclaimed, "The vine languisheth." Their expectation is cut off. Light & prosperity have fled. But not so. "My soul wait thou only upon God; my expectation is from him". Prayer, humble reliance on God's immutable, his "exceedingly great & precious promises" & penitent self-distrust are a source of hope, confidence & courage. If the blessings we ask from God tarry, it is safe and wise to wait for them. But let us acknowledge the divine discipline, our need of it & its fitness; & strive & pray that it may yield the peacable fruit of righteousness, that God's own work which he ever loves infinitely better than we do, may be advanced in greater purity & power, in his way & for his glory.

Just at the beginning of the winter of 1860-1 after having spent much time & labor in the effort, a very suitable room was found in a good ~~healthy~~ locality for holding services especially for Turks & a place for meeting inquirers. Large numbers were not expected, & numerous cases of newly appearing inquirers were not expected, & there was no room for disappointment. And it was from that time that a little light, like the faint & almost doubtful springing of the dawn, began to shine upon us. A few were always to be found at the appointed times for meeting, and it is has been felt that the Lord did not refuse to be there, sometimes imparting a gracious blessing. On account of the illness of those who had been most active in labors formerly, and of the fact that Mr. D was called to other labors, the care of the meeting &c has, during the winter, fallen mainly upon me.

There has been a growing unanimity in our counsels, greater cordiality between ourselves & native brethren, and we have not been without evidences of an encouraging nature that the Lord is pleased graciously to smile upon his work.

One very encouraging fact is that permission has at last been granted, - when Dr. Schauffler had given up hope of being able to accomplish the work without going to London, - for printing the Turkish new Testament in a revised edition here at Constple. (It has heretofore been printed elsewhere & brought here for sale.) The attitude of the protestant Armenian churches is providentially deciding for us the question as to forming an Osmanly church & it will be done in due time.

The case of Ahmed Agha & family - see Herald for March 1861 has been one of great interest and encouragement. He was baptised with his family on the 3rd of April & thus another christian household exists in this great waste & darkness - so long unbroken - of the nations who have followed the teachings of the Prophet of Mecca. At the Communion service connected with the baptism of this family, eight converts from Islamism partook of the consecrated elements, & we suppose that there are some three or fours others who might properly be admitted to this ordinance. Then there are two men who wish to be baptised & have urged their request & though we believe them convinced of the truth, we have not evidence that they have been regenerated. There are a few others know to us who are intellectually convinced, and still others, doubtless many others who are reading the Bible with a good degree of serious interest and real inquiry after truth. I am not prepared, however, to say that I think the number of such amounts to thousands perhaps not yet to hundreds.

But I am prepared to say that, looking at the past history of Islamism & of the

Turkish race, & considering the influences, coming down from the past, & coming over from Southern Europe, - regarding the fact that the forms of christianity which have always been right before this people, are most corrupt. & not forgetting that the Turks are a people who have far passed the zenith of national prosperity & of national character, - the indications of good & the blessed evidence of good done among this people are such as to stimulate faith, raise our courage & convince us more deeply of the solemn responsibility resting upon us to present steadily, patiently and long, if need be, the truth of the gospel & the plan of salvation through Christ alone to all those whose ears we can gain, relying on the *power of God's word*, the *promises* of Christs presence and aid, and the assurance of good and large results, of true success in God's own time and way, which shall be for the praise of the glory of his grace & the salvation of souls.

Some Characteristics of the Turks should not be forgotton in all missionary efforts in their behalf. They are true Orientals, i.e. they have none of that stability and balance and reliableness of character which we find in the nations of northern Europe,

They are cultivated, informed, proud; yet courteous to foreigners. They are not especially docile, though perhaps quite as much so as any oriental nation except the Armenians, Nestorians and some mountain tribes, the Koords for example.

The work of informing them what a pure christianity is will be an exceedingly difficult work, more so than in the case of the Armenians, for these latter already held the principal doctrines of the Gospel, needing but to clear away the rubbish with which they had been covered up. But all that the Mohammedans has held most sacred and true is directly opposed to the doctrine of the Trinity as he is bound to understand it and indeed he is quite unprepared to come to the Bible with candid mind in the investigations of its claims and its truths. Then his system of justification by works is a great barrier to his perception of divine truth, And a great lack in all these civilized Orientals is a quick and faithful conscience, — a clear and strong sense of duty.

But after all the power of God and of his truth is mightier than all these obstacles. Let our faith in that be increased and for what may we not hope? Men will fail us. Our friends will "go back", slander us or prove unfaithful sometimes, but the "foundation of God standeth sure", and on that foundation some of *this people* will be found standing in the last day. *We entreat your earnest constant, believing prayers.*

Geo. F. Herrick.

Constantinople April 1861.

Rec'd. May 10.

Copy. ack June 25

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Ack'd Jan. 25, 1862.

~~Not read~~ -

Note for the Secretaries

Rev. & Dear Sirs

These sheets are intended or circulation among my friends, not at ll for publication. I send them unsealed directed to you. You may perhaps like read them. Had I supposed you would sire it, I would have made you a copy, t probably you will not, & if so copyists re at hand, for your service. The first o sheets were written last Fall.

Very Respectfully Yours

Geo. F. Herrick

Please to put the enclosed into an envelope irecting to Rev. L. H. Cobb
North Andover
Mass.

Rev. Geo. F. Herrick
Rec'd. May 10. 1861.

Ans June 25.

Bebek June 18th 1861

Rev. Dr. Anderson
Sec. of the A.B.C.F.M. Boston
My Dear Sir

Your kind letter of the 27th ult. reached me yesterday. In reply to the subject of that note I would say that I received a letter some three weeks since from Miss Richards in which she told me how near she came to accompanying Dr. & Mrs. Hamlin, & said that you had consented to her being met by me at Liverpool in case no suitable opportunity should offer for coming directly. I wrote her approving of the plan & desiring her to perfect her plan & inform me. Thus it rests. I am very desirous, for the work's sake that she should be here, if possible, by the very beginning of Autumn & in this, I am quite sure all the brethren & sisters here agree with me. Should she come in a sailing vessel, the arrangement will have been made before you receive this. I trust the matter in your hands, simply observing that it does not seem to me best that Miss R. should longer await the uncertain issue of Mr Williams' arrangements. All that seems to remain then is to facilitate her departure for Liverpool. This will give me a vacation which my friends here are urging me to take, & which my health undoubtedly needs. I will leave for Liverpool only when I receive definite word fr. yourself or Miss. R.

Our Annual Meeting has been a good one, The religious exercises delightful. It gives me pleasure to say that the resolution wh. you find near the end of the Minutes concerning the Turkish work was introduced by Dr. Riggs, whose active duties are in other departments. It is due that I should say a few words relative to Mr. Williams' leaving us & concerning ~~our~~ work generally. You have however, received from me, lately, communications so much at length that I will simply refer you to the language of our Station Report, which is essentially my own, on this topic. & to the words of our Station letter, sent by this mail. You see what my own position & work is, & how greatly I need an associate in this especial department. I will not write more except to say that I have just begun to give instruction on a Biblical or Theological plan to two young men, using English funds, one of whom is the Persian Ali, who has recently returned from Malta, & the other an interesting young Abyssinian, who has also been to Malta. I trust they are both pious, & were it not that I have learned to hope with caution, I should feel much encouraged with their promise of usefulness, & with this little beginning. It seems to be God's providence which has led to it & we can always trust that with great confidence

With great respect & affection
Obediently Yours
Geo. F. Herrick

Constantinople June 18,

Rec'd July 12.

Ack'd Jan. 25, 1862.

Constantinople. Bebek. July 18th 1861

Rev. R. Anderson D.D.
Sec.y of the A.B.C.F.M. Boston

My Dear Sir

Your kind letter of the 25th ult. is received. I thank you very sincerely for your interest & efforts in Miss Richards' behalf, & for the kind things you said of her. The arrangement you have made for her coming out is entirely satisfactory, on the supposition, of course, that she comes in the Armenia only in case the Captain's wife or some other lady comes. I shall be very glad if she can have Mr. Williams' company also.

I had decided, before your letter reached me, with the advice & entire approbation of the Station, to meet Miss. R. at Marsailles, in case she should come there. I should now reverse this

tinople June 18

decision did I not expect, in what I am about to write, fully to remove your objections.

1st. If Mr. Williams comes, there will be a very suitable person to perform the ceremony, & if he does not, there are protestant clergymen at Marsailes to whom I can take introduction & papers

2d. The expense of my fare will be less than half, perhaps only one fourth what you spoke of having paid, as I am a single gentleman & in mid Summer, can go both comfortably & respectably (as other missionaries have done) by an outside passage. I would return by the "Armenia" unless I should find the route via Malta on English steamer practicable & cheap. The English steamers now are very good & reasonable in fare. This matter can be determined at Marsailes. But 3d. There is another & sufficient reason for my taking this trip. & that is my own need of a vacation.

The duties & cares which have come upon me for last eight months have been above one man's strength, & the natural result is that both the work itself & my own health have suffered, & it is imperative that I take a few weeks entire release & vacation before beginning missionary life afresh, as I hope to do more faithfully & better after my marriage; and all my friends here are of the same opinion. It is believed that the proposed trip will serve the purpose of such a change & relaxation. My duties, those which can not be suspended, will be distributed among several of the missionaries, in my absence. I am strongly hoping to resume all my duties with greater success & zest after getting settled in a home of my own. May God make it a home in which He will condescend ever to abide with His blessing.

With great respect & affection
Obediently Yours
Geo. F. Herrick

Rev. Geo. F. Herrick

Rec'd Aug. 15.

Marseilles. France Aug. 22d. 1861

Rev. R. Anderson D.D.
Secretary of the A.B.C.F.M.
Boston. Mass.

My Dear Sir

Mrs. Herrick now delegates to me the pleasant duty of informing you of Miss. Richards' safe arrival here on the 14th inst, after a pleasant & quiet, but rather protracted voyage of 40 days. She suffered very little from sea-sickness, and is not more wearied by the voyage than was to be expected. She cherishes a grateful recollection of all your kindness, & of that of the other gentlemen at the Rooms, & desires an affectionate & dutiful remembrance to yourself & family. Our detention here is affording a relief from the confinement of the ship, & an opportunity for rest, which is needed by us both.

Rev. Geo. F. Herrick

The day at Gibralter was very pleasant & gave a little grateful relief to the monotony of the sea.

We were married on the eve. of Friday the 16th by ~~the~~ Mr. Williams at the house of our Consul. The ceremony was short & simple, but appropriate & satisfactory, the whole number of persons present being the sacred — seven.

I know, my dear Sir, that you will "rejoice with those that do rejoice," — & join me in fervent & grateful acknowledgment to our most merciful Father, whose paternal love has been so signally manifested to his most unworthy servant. To Christ & to his sufficient & promised grace I look for wisdom & strength so much needed in this new relation, — so much needed still & ever, — I increasingly feel it to be so, — in all that work, — whatever it may be, that God has for *us* to do. I am wishing to get back to my lost, & have a strong confidence of being able to resume all my duties with better preparation, every way, for the discharge of them. No man could regret, more deeply than myself, the necessity I found myself under, so early in my missionary life, of breaking away for purposes of rest & relaxation.

I will write you again, (D.v) soon after reaching our home in Constantinople.

With sentiments of profound
respect & affection, I am
Sincerely & obediently Yours
Geo. F. Herrick

v. R. Anderson D.D.
c. of the A.B.C.F.M.
Boston Mass. U.S.A.

Marsailles Aug. 22. 1861.

Rec'd Sep. 11.

Ack'd Jan 25, 1862

His marriage.

Rev. Dr. Anderson
Sec. of the A.B.C.F.M.

Bebek Constle Sept. 24th 1861

Rev. R. Anderson D.D.
Sec. of the A.B.C.F.M. Boston Mass.

My Dear Sir.

It becomes my pleasant duty to inform you that Mrs. Herrick & myself arrived here last Friday evening in health & safety. The voyage from Marseilles was long and the whole time from Boston here was just eleven weeks, but Mrs. H. has, on the whole endured it very well, and we are assured that you unite with us in fervent gratitude to God for all his mercy to us. The trip to Marseilles has been very good for me, and none too long. I think evidences are not wanting that the Great Shepherd has deigned to keep & bless our little flock of Turkish disciples while I have been absent, although there is nothing in special worthy of note just now. Meetings have been kept up, & some have been present.

We shall remove, (Mrs. H. & myself) to our house in Galata, where also our meetings will hereafter be held. We shall remove at once. You will be interested to know that the total expense of my trip to Marseilles which will be chargable to the Board's funds will not exceed $60. I will not, under the present pressure of duties, extend my letter. Mrs. H. unites with me in affectionate respect.

Yours truly + obediently
Geo. F. Herrick

Rev. Geo. F. Herrick
Constantinople. Sep. 24. 1861.
Rec'd Oct. 18.

Ack'd Jan. 25, 1862

Galata Constple Jan. 14th 1862

Rev. R. Anderson D.D.
Secretary of the A.B.C.F.M.
My Dear Sir.

Learning that you are intending to send out some new missionaries, I would like to say a few words to our patrons, the Board & the churches; for my heart sometimes burns within me when I look out upon this great city of the worshipers of God through another name than that only name always fragrant & alone acceptable before God, & by which we must be saved. It is now nearly or quite a human generation, since those first explorations were made which led to the establishment of missions, among the nominal Christians of Turkey & Persia. These missions were within the proper range of the Board's plan of missionary labor, only as being expressly designed to be a means of gaining access to the Mussulman mind. Are our patrons keeping in view their original design or are they losing sight of it at the very mo-

ment when the door is opening to its fulfillment.
I remember the interest which was awakened among the friends of missions by reports of movements of promise among Moslems two years ago. Was that a *fruitful* interest? Was it the awakened interest of *believing*, *praying* souls? If so the fact that there was not as much of real promise in some appearances as was at first supposed, the fact that some have disappointed our early & perhaps for some time cherished hopes, - in short that the first light was succeeded by a season of darkness - still brooding over us, - all this should not discourage but stimulate us to more persevering effort. Here are these millions of Mohammedans needing to be shown the true path to eternal life. And upon whom so strongly as upon the patrons of the Board does the responsibility press of showing them the path of life? Do you choose to leave to English Societies, that are, by far, less advantageously circumstanced for the work than we are, this door of entrance to the Mohammedans? If so, they will

doubtless enter it. They *are* entering even now. & may crowd us out entirely. There are missionaries of two English Societies already in this capital, laboring expressly for the Moslems. But all through the Interior we have missionaries who are acquainted with the Turkish language, men better prepared to do labor for the Turks than those from another country & working under another Society could possibly be, for a long time, - to say nothing of the unhappy distraction & diversion occasioned in the minds of those for whom we labor in seeing these different forms of worship, - and, to some extent, of beliefs among Protestant christians themselves. ¶ But it may be asked why any urgency is felt just now, on this subject. Consider a fact or two & it will appear. Two years ago the Board had three missionaries, with native assistance, devoted expressly to laboring for Moslems here at Constl. Now *one* missionary is the entire force. Now it is preposterous to say that the paucity of results of labor furnishes a reason for this decrease of laboring force. What if this theory had been adopted when the armies of the Union first gathered, proved insufficient to crush out the rebellion? We must increase our force, - was the universal cry. I believe it would be far better to recall the one missionary you have among this people, & leave the field to others, if you do not mean to give him at least one associate & that speedily. If a man has great powers of endurance he may possibly, for a time, sustain a great variety of cares & duties without breaking down & without prejudice to permanent usefulness. But ordinarily, all that one missionary alone can safely attempt is to watch the movements of things, strengthen the things that remain, & prepare for intelligent advance when he can be supported in so doing.

To expect adequate help from the other missionaries of the Board here is unreasonable, for their hands are already full. The places where we can be aided by them is in Interior Stations.

It is imperative that a missionary to the Turks here at Constantinople, at least, should be able to use the language in a style more purely Tur*kis*h than that heretofore used & found sufficient among the Armenians, viz. the Armeno Turkish. The difference is *not* merely one of the written character. We have yet to become more intimately acquainted, also, with the real state & working of the religious element in the Turkish mind and character, in order to labor for them intelligently, & that our work among them may have vitality. We very much desire to follow the publication of the New Testament in a revised form, (a work now in progress here,) by that of brief, practical works adapted to the wants of the Turks, - for we believe this would be a great means of awakening inquiry & bringing them in contact with us. But this requires time & care & should be followed up by direct effort.

Please to remember, brethren, that before you can gather a harvest of matured, ripened fruit, not from that "tree which is wild by nature", but from that which is renewed by grace, there must be the preparation of the soil, the planting, the watchful, patient tending & watering.

We ask you then to send at least one man to "take part of this ministry" - & to send him soon that he may begin the acquisition of the language, & learn the nature of his work for we believe that the Lord has "much people" in this city; only we must be awake to our responsibility & accept & meet it in time. The work is one of faith & prayer & will be so long, but will it not be one crowned with success, if we are faithful, in God's own good time? Pray & believe. Send help. //

— There is nothing of special interest in connection with our work now. My pupils have both left me. My audiences are small. There is a general holding back everywhere. Mrs. H. is well & is finding & filling her place well. She is making good progress in the language. Mr. Pettibone arrived last Saturday

Respectfully & obediently Yours Geo. F. Herrick

G. F. Herrick
Constantinople, Jan 14, 1862.
Recd Feb 12.
Ackd Apr 1
Pr. & C. S.

Galata Consᵗᵉ June 2ᵈ 1862

R. Anderson D.D. Secʸ of the A.B.C.F.M.

Rev. & Dear Sir

Since I wrote you last there have occurred several things of interest in connection with our work for the Mohammedans which it becomes my pleasant duty to report. First. The persecuted Turk from Angora, of whose case the readers of the Herald are already informed as far, perhaps, as to the time of his release from confinement at Yozgat, whither he had been sent, a prisoner, from Angora. On his liberation he was directed not to leave the city, and had the promise of being sent back to ~~his own city~~ Angora. However, after remaining in Yozgat with Protestant Armenian friends for twelve days, no one inquiring for him, he made his escape by night under the advice and with the assistance of Mr. Farnsworth of Caesarea who was then on a visit at Yozgat, and of other friends. Mr. Leonard of Marsovan also gave him aid and comfort and he came directly on to Constantinople by steamer from Samsoon, reaching the harbor on the evening of the very day that the news of his release reached us, three weeks ago tomorrow. The next day

I had a long talk with him at my house. He appears like a thoroughly sincere man, is wide awake and of an inquiring mind, although he has very little education. He gave the account of his sufferings at Angora very meekly, & seems to stand firm to his faith in Christ. The truth has taken hold of him, how deeply, time will show more clearly. We hope well of him. He is very active & not afraid of any work as he has shown in my own house. Whether he will be able to return to Angora safely, or whether he will be able to dispose of his little property there and have his family join him is not certain yet. Meantime he stays at my house or at Bebek, doing such jobs of work as Providence may throw in his way.

Our new Native Helper.

We have recently received into our ~~[illegible]~~ employ, to go about & converse with and bring in Turks, the Caesarea brother Ahmed Agha, who, with his family is at present occupying rooms in my house. This Osmanly christian household is a source of encouragement to me. The parents are sincerely and earnestly endeavoring to ~~train~~ up their children in christian faith, and often as I sit in my room I hear childrens' voices singing the well-known airs "I want to be an angel." "There is a Happy Land." "Shining Shore" &c. This brother is commencing his labor zealously and not without results. The first Sabbath after he commenced, he brought to service a Turkish scribe from Caesarea and this man has been a constant attendant for the month which has intervened, bringing one or two others for the two Sabbaths past. Ahmed went a few days since to a room occupied by some eight or ten water-carriers, & met with something of a repulse, but is now watching his opportunity to talk with those same men one by one in cafés or wherever he can meet with them. There is much more hope of successfully reaching these Mohammedans through the means of a native brother than directly ourselves, I mean in our first coming in contact with them, the wall of prejudice against the christian is so high and strong.

You have some knowledge of one Mustapha Effendi from Marash, a tanner by trade, who came to Constantinople last Fall. We have had opportunities to see considerable of him during the past Winter & Spring, and have always thought well & hopefully of him. A few weeks since. a Committee appointed by the Station ~~Dr Schauffler, Mr Bliss & myself~~ examined him with reference to his baptism which he had been desiring for six months and were all of us satisfied of his being a suitable candidate for the ordinance, even more so than we had anticipated. He showed a knowledge of sin and of a Savior. It was accordingly voted with entire unanimity that I should baptize him, which I did yesterday after the usual

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Another item of interest is the fact that we have recently succeeded in procuring permission from government to print a little book, (it will be some 60 duodecimo pages) an exposition of the Decalogue in question and answer form with remarks and copious proof texts, a portion of a book revised from the Armeno-Turkish. This is an initiatory step which we regard of promise and of value. The permission was tacitly given, i.e. we are not to publish the fact of the book's being printed with leave or the fact of its being printed here; and it does not go forth under the sanction of government; but if it can go we care little for the stamp, at least we are satisfied for the present. I had the satisfaction of sending the first clean proof-sheet of this little book to the printer a few days since. We pray that it may go forth a preacher of righteousness to this generation, & be a guide to the divine word to many souls. My scribe & myself have often prayed together over this little book & now we ask our Christian friends to join us & also join us in the hope & prayer that many more leaves of the tree of life may go forth to the healing of this nation. We have had a large edition of the sermon on the mount printed already in tract form taken from the revised edition of the New Testament now going thro' the press.

A day or two since a really remarkable book came to my hands. It is a reply in Turkish to a controversial work of Dr. Pfander, of the English Church Miss'y Society, which has been published in Persian and Arabic & is now ready for publication (printed in London) in Turkish. Dr. Pfander's book presents some criteria by which a divine revelation is to be known, shows that the Bible (which the Mohammedans allow *was a* revelation from God) is *not* abrogated, - as *they* aver - but that it is *the* one complete and sufficient divine revelation. The Christian system is then defended against Mohammedanism. The reply by a Turkish Khoja is a book of 290 large octavo pages, is called the "Sun of Truth" & is in the form of "Question of the Christian" & "Answer of the Mussulman", all through, taking up the points one by one and giving, from their standpoint, sometimes, quite ingenious answers. There is a good deal of ridicule & abuse in the book however

I have as yet read but a few pages, but purpose to examine both books as carefully as possible. It is plain that in such a discussion there is a very great want of a common ground to start upon, & a common method of argument; but the difficulty is no greater, perhaps not so great as in the case of other false religious systems, with which is connected a false system of philosophy.

I think ~~that~~ it will appear from the few facts I have presented that there is work before us, that "the harvest truly is plenteous, but the laborers are few: Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." ——

—— Our Annual Meeting is to commence on Tuesday of next week. I know of nothing to prevent our having a harmonious meeting, & hope it may be a profitable one to us all.

With sentiments of affection & respect, in which my wife joins,

I am in the service of Christ
Yours obediently
Geo. F. Herrick

Rev Dr Anderson
Sec. of the A.B.C.F.M.

Galata June 2, 1862.
Rec'd June 27.

Consple (Buyukdere) Aug. 26th 1862

Rev. Dr. Anderson
Secy of the A.B.C.F.M. Boston
My Dear Sir

It is not long since I wrote you, but the importance of certain events which have recently occurred here is my apology for writing again now.

I will proceed at once with the narrative, simply saying that, finding it necessary to leave the city for the hot weather, I left my house there in the care of Ahmed Agha & his family. On Saturday evening the 19th of July word reached me that Ahmed's wife with their three children, had left him the previous day.

It was to myself, as also to all who had known her a perfect surprise. The next day - Sabbath - I saw Ahmed & learned from him that his wife had all along desired to return to her home & friends in Caesarea, finding herself without much society & lonely in Constantinople. He did not believe his wife had gone back to Mohammedanism, & none of us could believe it. She had gone, he informed me, to the house of a distant relative, a Mussulman, a native of Caesarea & now an officer under government living in the city proper, i.e. Stamboul. Ahmed was greatly distressed, but bore the trial with the support of hope & the resignation of Christian faith.

Her story, as afterwards learned, is substantially as follows. Those relatives to whom she had now gone, had long had their eyes upon her & the children, hoping to get them back to the old faith. They supposed her attachment to Christianity to be mainly on her husband's account, & that she might be allured back. So through a Caesarea Turk who had become a Catholic, & whom Ahmed had befriended in time of need & in the hope of doing him good, those relatives obtained an interview with Ahmed's wife in his absence & when they knew, from information received, that she was more than usually discontented & a little irritated. (This was on account of discipline to which Ahmed had subjected the children the day before.) They used kind words & fair speeches, & it was after much urging & against many objections that they at last over-persuaded her to take her children & go with them. // They told her that, if they continued thus openly to live in a Christian quarter her father would come from Caesarea & separate her from her husband. // They promised to call her husband the next day & together arrange for their living in a Turkish quarter of the city, where she could have more society.

After those relatives had thus got Fatima & her children within their power, they ~~set~~ at once set about securely retaining them, by making the separation of Ahmed from his family complete, in case they could not frighten Ahmed himself back, of which indeed, they had little hope. On Wednesday the 23d of July, they presented a petition to the Minister of Justice, in the name of Fatima, but entirely without her consent or knowledge even, in which it was represented that she had been deceived by her husband on leaving Caesarea, he pretending that they were to go on a pilgrimage to Mecca, in place of which he brought his family to Constantinople, made them live among "gaours", received gaour priests to their house & sent the children to a gaour school. The petition further stated that she would receive him back as her husband only in case he would again become a Mussulman.

[When a ~~Turk~~ Mohammedan becomes a christian his wife is, according to Mussulman law divorced from him, ipso facto; he must pay back her dowry, provide for her support for a hundred days &c —]

Fatima gave her assent to this petition, using the words put into her mouth, not knowing what to do & fearing that if she declared her real attachment to christianity & her desire to go back to her husband her children would be kept by those relatives with whom they were then remaining.

Ahmed was also summoned before before the Minister of Justice on the presenting of this petition, & when asked as to his faith replied that he was a Mussulman or Islam, (Our Turkish brethren have often used this term, "believer" which is well enough etymologically, but objectionable from its uniform application to Mohammedans & not likely to be correctly understood. It is used in the way of caution & conciliation)

Ahmed also directly added, "I believe in Christ & receive him as my Saviour." The case was referred from this Court to that of the Sheikh ul Islam, the highest religious tribunal, to be heard on Monday the 28th. Meantime Ahmed presented a petition through the English Embassy. (Our own declining to act in the matter) to have his case brought before the Minister of Foreign Affairs, as we feared to have him appear in a court where Moslem bigotry & fanaticism are strongest. Ahmed was kept out of the way on Monday but was brought before the Sheikh ul Islam on Tuesday the 29th. The petition referred to not having reached the Minister of Foreign Affairs in time for him to stay proceedings before the highest court; or it may be that he *chose* to let it go on without interference. The Mussulman relatives with Ahmed's wife again appeared & the petition above mentioned, was re-read, Fatima keeping silence, as she had been instructed.

Ahmed was again interrogated & replied, "I confess that I am a Christian & that woman", pointing to his wife, "has for eight years been one with me in the examination & reception of the Gospel." "We do not ask you to speak for *her*, speak for yourself" said the official. "We are Christians" said Ahmed "both of us. I am a Christian". "Then these books are false"? asked the judge, pointing to certain volumes of Mussulman religious law, drawn from the Koran. "How can I know", was the reply, "You are wise & learned: it is for *you* to examine the books sent from God". "Do you then deny the later prophet"? (Mohammed) "I worship God through Jesus Christ". "To which of the Christian sects do you belong? Are you a Protestant"? "I am a Protestant". Attention was then given to some details about the money he was to pay his wife & the formal ratifying of the divorce. Thus was our brother called, in God's providence, to make a clear, unequivocal confession of his faith in Christ alone, in a presence where, probably, such words have never before been uttered.

The confession created a profound sensation. The Turks were greatly incensed. Some struck or spat upon him. Many demanded that he be put to death. Bail had before been accepted for his appearance but now bail was refused & he was sent to prison. It was already near evening. The next day the assistant of the Minister of Justice was asked the reasons for the imprisonment. He replied. "He has no acceptable bail & he has 10,000 piasters debt." On Thursday the money was offered & his release demanded, but contrary to all right & contrary to Turkish law he was still detained, the officers pretending that it was on account of Ahmed's refusing to sign a paper ratifying the divorce, saying "I am a Christian & Christians do not divorce their wives." On Friday the Mohammedan Sabbath, nothing could be done for his release & he remained in prison, visited however by his friends & happy in preaching the gospel to his fellow-prisoners & conscious of no crime except that of confessing his ~~Lord~~ Christ before rulers who reject him as Lord. In the way of apology for the government, perhaps even in the way of commendation, it may be observed that they claim to have saved Ahmed from mob violence by the security of prison walls. He was saved from the abuse to which he was at first exposed from Mussulmans in the prison, by a stringent order from government. On Friday Aug. 1st the most welcome news reached me at Buyukdere that Fatima & her children had escaped the day before & were at Dr. Schauffler's at Bebek. It appears that she had not been allowed to leave the house nor to remain alone. Indeed, after the appearance the second time in court, she was guarded like a prisoner, a woman sleeping with her at night & men watching at the door. She spent most of two nights & one day, from Tuesday night till Thursday morning the 31st of July weeping & praying & meditating some plan of escape. The woman who had special charge of her was much moved by her distress & became very friendly. On Thursday morning Fatima entreated the mistress of the house to let her walk out a little way with the children. They would all be sick, she said, if kept in so closely. After considerable urging she was allowed to walk with the woman who slept with her at night & who lived near by, to her house. The woman refused to go further, but was, with great difficulty persuaded to let them walk a little way alone, Fatima seized the opportunity & quickening her own steps & those of the children, went to the nearest landing-place, took a caique & came direct to Bebek. A word from the English Embassy on Saturday secured the prompt release of Ahmed & the refunding of the money, & the family were united after fifteen days separation, grateful for the deliverance God had so signally wrought; grateful even for the discipline & the trial.

They seem very happy since, living in all quiet, after a week of rest spent in our families. Fatima appears penitent & humbled for having fallen into the snare so skillfully laid for her & for the trouble of which she has been the occasion. We hope & pray that this trial may be used as a means of strengthening them both in the faith of the gospel, & of uniting them more closely to each other.

Application is now making, through the English Embassy, to the Porte for having the family properly registered as Christian subjects. Such matters often move slowly & I will not longer delay writing to know the answer which may be made to the application.

The facts & the significance of the facts here briefly related are so plain that comment need not be added. We have a fresh stimulus to the exercise of faith. We see that God takes his own method to honor the name of his Son. We see the watchfulness of the Great Shepherd over all the lambs of his flock; We are encouraged to believe that effort promptly & wisely put forth for winning these men to Christ will not be in vain.

One or two other events which have recently transpired confirm a report which has reached us, ~~that~~ of the existence of a Society amongst the Turks organized for the express purpose of opposing any movement of Mohammedans toward Christianity. The head of this Society is the author of the book to which I referred in my last in reply to Dr. Pfander's controversial work. These people have already annoyed some of our Turkish friends considerably, & frightened away a good many who ~~some~~times came to our places of meeting. But it is thus that the faith of those who truly believe is strengthened, & all will work for good in the end.

It is proper to observe that, in our applications to the English Embassy we are indebted especially to Dr. Schauffler, whose heart is always enlisted in this ~~work~~ behalf of this people, & who is ever ready to lend any aid consistently with his duties in the Bible revision & publication to which he is now devoted. Rev. Mr. Thomson Agent of the B. & F. B. S. & others have been deeply interested & afforded valuable aid to us —

The health both of Mrs. H. & myself

is now quite good. Our stay here is beneficial. My wife unites with me in respectful & affectionate regards to yourself & family.

Sincerely & Respectfully Yrs

Geo. F. Herrick

Constantinople Aug. 26.

Rec'd Sep. 20.

Ack'd Nov. 17, 1862.

Galatz Dec. 18th 1862.

Rev. R. Anderson D.D.
Sec. of the A.B.C.F.M.
My Dear Sir

I hasten this morning to inform you of a very interesting fact in my work, viz. the leave we have just obtained for printing the Commentary on the Sermon on the Mount. The printing has begun & the first proof has reached me yesterday. My Sabbath service is still encouraging.

You will rejoice with us also in the birth, (yesterday Aftn.) of a little son. Mother & child are doing well. Please to remember us & ours in your prayers. I am compelled by the *time* this morning to write thus briefly, if at all, but I thought you would accept a short letter, and these facts are what I wish to say. Our sympathies are with our Country & the Board in these days of trial, yet of blessing too, as the last year of the Board shows.

Very respectfully & obediently Yours
Geo. F. Herrick

Galata Dec. 18. 1862

Rec'd Jan. 12. 1863.

× Ackd Sept 30.

Galata, Const.le Apr. 15th 1863

Rev. S. B. Treat D.D.
Sec.y of the A.B.C.F.M.

My Dear Sir,

I have, for some time been thinking that I ought to write to you concerning my depart.t of labor. Missionary effort for Mohammedans has had a singular history. When, years ago, missionaries were, once or twice sent out to the East with special reference to Moslems it was found that Providence had not yet opened the door to direct labor for that class of the population of these countries, & those who had been sent, directed their labors to the Christians, Armenians & Nestorians, into the midst of whom they were thrown. One of the results of the Crimean war was to open this hitherto closed door, & in 1856 Dr. Schauffler entered into labor directly for the Mussulmans of Turkey, & the following year visited America to awaken interest in this new department of miss.y labor. Soon after returning to his field in 1858, very encouraging indications began to appear. The number of those who sought the house of the miss.y or that of the native assistant was constantly increasing & conversions to Christianity speedily occurred. One after another was baptized in the name of the Holy Trinity. Two miss.y associates were given Dr. Sch. &-

pressly for this new department.

If we pass on, now to the Early Summer of 1861, we find but *one* miss.y with no helpers & that one without experience & with the language only half at command; meantime English Societies send out miss.ies, train & employ native assistants & occupy the field by our side; & thus the relation stands to-day.

Let your single miss.y appointed to labor for Moslems remain alone a little while longer, & with *English* protection available to them, on the one hand, & on the other hand, our present national troubles & also the present unhappy condition of the Prot.t Community of this Empire fostered by our miss.ies before their eyes, to *whom* will those Turks who may have a leaning to Protestant Ch.y be likely to resort for christian *instruction* & christian *protection*; for the two things will naturally & necessarily go together. We cannot maintain a weak & unsupported mission or depart.t of miss.y labor for Mohammedans side by side with our English breathren, & the question urged upon us now is whether we will retire from this part of the field; or push forward our efforts for the conversion of present means with the utmost vigor. Only one of these two courses is open to us. And as we *believe* that our own country is to be saved in the present crucial trial & our Board sustained, we can not think we are to be providentially *compelled* to the first alternative; nor do we suppose that any one will voluntarily adopt it, when our present position with miss'y stations in all parts of the Empire & our manifest advantages, may I not say, our manifest *duty* in the premises is once considered. We *believe* our patrons *mean* to support this branch of their operations. What we ask is that they will not *delay* in the execution of the purpose till it is too late. A miss'y who sustains a regular preaching service weekly & one or two other meetings can not engage efficiently in active miss'y effort, & also in the work of preparing matter for the press, & yet both these sorts of labor are needed & needed now, needed to go together. Within the year & a half past, I have, with the advice of my associates of this Station revised & published two small books, viz, an explanation of the Decalogue, 76 small 12mo. pages & a Commentary on the Sermon on the Mount 88 pp. 8vo. If I were really fitted for this work I wd like to prosecute this sort of labor, but just now I must stop this & circulate what has been prepared & issued, & try to get more among the people, a work in wh. the efforts of one man are almost lost in the great amount of time it takes to *do* a little. My Sabbath services are now usually attended by fr. 30-35 persons incl. Armenians & others who usually constitute 3/4 of my audience. I have just finished the preparation of a few mss. copies of meditations for each day of 12 months intended especially for our Turkish brethren. The most of them live very far from me & each other & in this little book of 100 small pages I can be with them every day.

I suppose you are looking for a man for my associate. I would like to say 2 things on the matter, 1st I hope you will find him very soon, & 2d equally, nay more important, I trust & pray he may be *the* right man. This *is* more than usually important in the present case. I have perfect confidence in your judgment of what is needed but you will allow me to suggest *especially* that *he* & his wife be of sound, he*al*thful nervous constitution & mental balance. May God select for you & by means of you. Please give my love to Mr. Wadon & Mr. Ward & Mr. Waldo. My wife joins in regards. We are all pretty well. Yours obed't & aff'ly Geo. F. Herrick.

Galata Apr. 15. 1863.
Rec'd May 7.

Galata. Cons^{ple}. Aug. 24th 1863

Rev. S. B. Treat D. D.
Sec. of the A. B. C. F. M.
My Dear Sir.

I have been much rejoiced to learn that, at last, an associate for me is about starting. Since I was left alone in the Turkish work, now considerably more than two years, my aim has been to "strengthen the things that remain", endeavoring to avoid doing harm by venturing on experiments that I could not manage alone without involving myself in, perhaps, serious difficulties, & hoping for a reinforcement in season to save the work to our hands. My hope has been, with the expected help, to take hold, with more vigor & more hope of success, in a work of great magnitude, of urgent & manifest claims, of some peculiar & confessedly embarrassing difficulties & where, for permanent fruits, we must have "long patience", a lively faith, much true prayer, & no little earnest, wise, & persevering effort. I have, as you know, kept up one & sometimes two services weekly, have tried to be a shepherd to the little, feeble flock, & thro' them gain access to other Turks, & have also prepared & published two little works from materials existing in Armeno Turkish, selecting those things which could be printed here & which, at the same time, would be the best entering wedges. These are circulating at all the miss.y stations, are well spoken of by those brethren, in the interior who read the Osmanly & I trust will prove a means of awakening & of good.

But I must hasten to the main object of this letter, the duty of communicating some intelligence by no means cheering.

Abdi Efendi, the old man, who has all along been receiving a monthly charity from Mr. Schauffler, which has recently been stopped, has gone to Mr. Williams. This is so natural & expected that I need not say more of it except that I still hope the old man is not a hypocrite & perhaps has even honest sincerity.

Rep. 1851 p. 47

You have often had favorable accounts of the scribe Ali Efendi, who was baptised very soon after I arrived in the country & who has been my assistant in all my literary work. His wife died, of consumption, in April last. I took the earliest opportunity to urge upon him the duty & favorable time now afforded him to remove to a christian quarter & let his christian confession be unequivocal. What was my surprise to learn, early in June, that he had betrothed a Turkish woman whom, he said, he purposed to marry & then inform her that he was a Christian. I told him the only thing for him, as a christian, to do was to tell her of his faith & then if she would marry him as a Christian & live among Chns, well; otherwise he should let her go away. A month later I was shocked to learn that he had deceived me, & that he was already married to her. I dealt kindly but faithfully with him, & he has not been to service or to my house for some weeks.

Perhaps you may remember that I baptised, a year ago last June Mustapha of Marash. He afterward became my servant & continued so for 10 months, leaving me 10 weeks since to join his family & live with them at Tarsus. He went to Adana, near Tarsus, & till 10 days ago I had good news from Mr. Goss, concerning him. His wife was supposed to be decidedly friendly to Christianity & inclined to believe with her husband, but it appears that after a little time, she declared herself firm in the old faith, upon which she was separated from him. He stood firm at first, when summoned before the Pasha, but subsequently declared himself a Mussulman, in the hope of having his family restored to him. This was promised & he himself writes to me that, if I will find him suitable work he will leave his family & come to Stamboul, asks me to pray for him. It is true that only the very highest motives & those too kept in a good deal of strength which can keep fast to the truth these feeble converts, when everything in the state of Protestantism & our work in this city is calculated to shake their faith & confidence. O! for the power & presence of the Holy Spirit, our only, our all-sufficient resource in our low estate.

Your correspondents from Const'ple are so many that I hardly need add anything of general news, & will close this letter, with my respectful & affte regards in wh. my wife joins me.

Yours obtly & very truly
Geo F. Herrick,

Constantinople Aug. 24. 1863.
Rec'd Sep. 17.
" 30.

Cons^{ple} July 30th 1864

To His Excellency

Sir Henry L. Bulwer K.C.B., etc. etc.

H.B.M. Ambassador at the Sublime Porte —

It has seemed proper that Yr. Excel^{y} sh^{d} be informed that a meeting of the Ev. Al. Com. is to be held, D.v. on Tues. next, at wh. time action will be taken with ref^{ce} to the infringe^{mt} of religious liberty in the case of the Prot. Chr. Turks now in prison at the Zaptieh in Stamboul; & it is earnestly hoped that we may have some better news to communicate to the Ev. Al. of Gt. Britain than the present aspect of the case w^{d} afford. I may be permitted to say, that the universal voice of Prot. Chr^{s} in Cons^{ple}, both native & foreign, cries out against this detention in close custody, now for two weeks, of those whose only crime is that they are Chr^{s}; And every eye looks to your Exc^{y} & to English influence speaking thro' you, to effect their release, both fr. prison & fr. exile. It will not be improper for me to state, fr. the most reliable information, received fr. several sources, that for ten days, no access whatever has been allowed to those prisoners, not even for conveying a change of linen, & a garment to protect one of them from the cold & damp of the prison at night. And this is true while prisoners convicted of murder & awaiting their execution are not denied communication with their friends.

I may possibly remove a misapprehension if I add that those prisoners whom I have mentioned never preach & that in no way do they offer a pecuniary or any other worldly motive to any Turk to become a Chn.

I must beg your Excys indulgence to say further that it appears to us not improbable that these seven or eight Chn Turks have been confounded with certain so-called Prot. Turks who are themselves actuated, or by designing persons are represented as being actuated, by political motives. Of those men, I need not say, we know nothing except by current rumor. Asking pardon for troubling yr Excy with this communicatn & in the confidence that the matter referred to is receiving yr serious attention

I remain ~~[illegible]~~ humbly & respectfully yrs

Geo. F. Herrick Sec.y of Ev. Al

Letter to Sir H. Bulwer
Recd Sep: 2, 1864
Ans'd Jan 4, 1865
Persecution of Turkish Prots

Const'le June 7th 1864

Rev. R. Anderson D.D.
Sec'y of the A.B.C.F.M.

My Dear Sir,

It is, I fear, too long since I wrote to you. I could not communicate that sort of intelligence for the public which is "interesting", & surely I have often enough reiterated my call for help, & given utterance to my sense of the importance & the claims of my department of labor. I propose, however, to add a sort of postscript to the letter of the mission. I did not, at our recent ann. meeting, introduce any question relating to my own dep't. for discussion, because I saw no prospect of any abiding result; I presume I do not need to say now that it does, & has long seemed to me that we are not, as a mission & that the Board is not, as a miss'y Soc. up to our duty in reference to Mohammedans. There is little of real faith in regard to work for them, I apprehend. Altho' I have an associate nominally I have & can have none really till the Treasury is provided for & Mr. Washburn can be free to prepare for his work. Meantime other societies are finding work among the Turks, & they have a corps of laborers while any real opening up of work, such work as would make "interesting" material for letters would at once overwhelm me: for I have duties, in my study & in regular preaching as much as my strength allows me to do, all the time, as our station report shows.

I have for some time had on hand two important works wh. I cannot execute for want of time

Constantinople June 7. 64
Rec'd. July 2.
Ans'd. Jan 4. 1865

I am now out of the city, in the hope of a restoration of my wife's impaired health & strength, & I hope when I return to the city to be better situated for access to the people & that my wife may be brot. in contact with Turkish females. I had the pleasure of seeing 6 new Turks to my service last Sab. The number of Turks in attendance lately has been very small only some 2 or 3 or 4. & I will mention ~~a~~ in brief an incident, which has recently occurred in the city in connection with the labors of others. Mr. Williams, who has had a room in one of the most crowded business parts of the city & has been visited there by a few persons from week to week one day some two weeks since, got into some discussion with a Jew in which the Jew seemed rather to get the better of him, whereupon certain Greeks, who were present hooted the Jew off. The next day the Jew came with other companions & the Greeks in greater numbers & ~~the~~ they engaged in discussion among themselves. After a few days the excitement had so far increased & the multitude had become so great that Mr. Williams was obliged to shut up his room altogether. Then the Jews & Greeks some Turks & others came down to the room of Dr. Pfander also in a crowded part of the city proper, tho' located in a small Khan a little off from the street & ~~retired~~ quiet & discussed their points of difference, making Mr. O'Flaherty, now in the service of the Ch. Miss. Soc. umpire in their argumentation, all in an orderly manner. This lasted ~~all~~ thro' last week the room being crowded all day, with different companies. On Friday last, Ahmed Agha, our city miss'y came & finding a crowd of Turks, Arabs, Persians & Armenians without, retired into another room, also Dr. Pfander's & preached the gospel, to the best of his knowledge to a crowded room full of attentive listeners.

My Postscript is already too long. Very aff.ly & respectfully Yrs Geo. F. Herr

Halki, Const.ple Aug. 6th 1864

Rev. R. Anderson D. D.

Sec.y of A. B. C. F. M.

My Dear Sir,

You have already been informed of the recent sudden & unexpected outburst of persecution in this city, on the part of the government, against Protestant Miss.y effort in behalf of Mussulmans. The violent & illegal closing of our Miss.y premises by the Police & then the opening of them again with an apology, has been related to you by others. And although you have been, to some extent, at least, informed of the facts concerning the seizure & imprisonment of the Protestant Christian Turks, it has seemed proper for me to give you an account of this matter somewhat in detail.

I stated, in a hurried note to you, which accompanied the Annual letter of our Mission, that there had been, for a little time, more than usual stir among Mussulmans in connection, more particularly, with the labors of our brethren of the Church

Miss.y Soc.y, together with some spirit of inquiry, - temporary as it proves, - among the Greeks. I mentioned that in a few instances, the rooms of that Soc.y were crowded & yet that there was no disturbance or interference experienced. From that time the excitement gradually diminished, simply leaving both our English brethren & ourselves with more frequent inquirers & our whole work with more apparent signs of encouragement.

It appears now, however, that while, with us, there was less of stir, & everything was moving quietly on, certain fanatical Turks - encouraged probably, perhaps originally incited, by Catholic & other, + to us + hostile sects - were telling exaggerated stories of what was transpiring in connection with Miss.y efforts in the ears of those high in power & at last in those of the Sultan himself. These stories were connected with rumors, which possibly I mentioned to you, of thousands of Mohammedans turning Christians, or Protestants, a rumor founded, it is most likely, upon some, as yet, illy understood, semi-political movement among the Turks, toward some sort of reform in their hereditary faith.

Now, overlooking, as of no practical importance to us at present, the numerous sects into which the Mohammedans of Turkey, like all other Moslems, are divided, it is important to notice that one dividing line separates into two parties all the Mussulmans of Turkey. The one party is inclined favorably to Western & Christian civilization, with its science, its useful arts, its material prosperity &c,—as regards those representatives of this civilization with whom Turks come mostly in contact—its emancipation from the chains of religious superstition & even the claims of religious obligation; keeping the form of religion however, because it is bound up with the State; The other party is composed of those who hold faithfully to their religion with all its observances, who are jealous of the rising influence of the liberal party, & would gladly establish, if they were able, the old prestige of Islam, with its bigotry, its exclusiveness, & its lust of conquest & its haughty love of power. It is supposed that the Sultan himself, on his accession, was rather with the latter party. However that may be, it is certain that he has been obliged, for reasons of state, to place in high office, very generally, men of the liberal party.

In view of the representations & the rumors above referred to, the pressure from the old-school party became very strong & the result was a determination to do ~~something~~ to check the move toward Protestantism to test the validity of the Hatti Humayun or Hatti Sherif, to see whether Turkey would or would not be compelled to make good her concessions of religious liberty.

The order was direct from the Sultan, & some days before its execution, probably even before exactly what was to be done, was ~~first~~ decided upon, the British ambassador, Sir Henry Bulwer, was consulted, & the measures adopted were executed either with his advice or with his tacit consent! He ~~did not~~, however ~~equal the Turks in courtesy, for he~~ gave no intimation whatever to those concerned of what was coming.* We were surprised, as you are already informed, on Sunday & Monday the 17th & ~~20~~ 18th of last month by the arrest of our Christian Turkish brethren, to the number of seven or eight, including some whom we were hardly ready to acknowledge as yet truly Christians, — & by the forcible closing of our miss. rooms. Apparently it was not thought wise to molest Mr. Williams, (formerly in our employ) or any of his family, but, probably from the zeal of under officials, he also was arrested, & held, for a few hours, in custody. Ahmed Agha was enticed from my house just before the time of service, others were seized on their way to our, or the English place of meeting & cast into the Police prison. ~~For some days, little could be done, to effect, by us, on account of~~. On the following Tuesday a meeting of English & American Missies was held for consultation & prayer, in view of all our com-more difficulties, & on the following day there was again an informal meeting held to see what could be done for the imprisoned brethren. There were certain reasons, not ~~[illegible]~~ important, why this was not made a meeting of the Ev. Alliance. Appeal was made both to our own & the British Embassies, but as England is the acknowledged protector of Protestantism in this Empire, we were obliged to rely mainly on a man whom we knew to be half or wholly committed to the action of the government in infringement of the rights of liberty of conscience, the cornerstone of Protestantism. It became necessary, therefore, to use the lever of public sentiment upon Sir Henry. He did take up the case, but tardily & vacillatingly, as was to be expected. ~~In~~ evidence, ~~I send en-close~~ notice the leading editorial, a copy which is in your hands as I learn, of the Levant Herald of July 27th, a paper which is published under his patronage. Besides this we have reliable evidence that he corrected the proof, if he did not dictate the subject-matter of this article. We afterwards learned, also from reliable sources, that the article in question was not what it purported to be, a statement of an "arrangement" come to (!) between Sir Henry & the Porte; but a "feeler" to learn how the thing would be taken by the Protestants here. ~~[illegible] we were~~ The essential views there presented are, however, much more fully elaborated in a letter which I shall mention by & by.

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* He afterwards denied this but the evidence, received early, & not at second hand is abundant & explicit.

Meantime, ~~we were not able, after two or three days,~~ for two or three days ~~during which time~~ solicitude was felt for Ahmed Agha as we did not know where he was* (you will remember his confession before the highest tribunal just two years ago) but after that, for some days we were able to communicate with him & thro' him with his companions by letters, & I did not myself go to see him lest I should do him harm rather than good; & my suspicion was just, for on account of attempts which were made to see him personally, by others, all access whatsoever was denied. This is an indignity not offered to the greatest criminals; but aside from this, their condition has not been one of special discomfort or suffering. I am happy to say that I have it from impartial sources that these men have, ~~in the prison~~ steadily witnessed "a good confession", in firmness & humility, both in the prison & when called before the Police court. They are not charged with any crime except that of being Christians & endeavoring to induce other Turks to embrace Christianity. We trust this may be one of our blessed Lord's wise & loving methods of discipline for some of those brethren who were "weak in the faith", to make them bold & firm, by being compelled to make a distinct & unequivocal utterance of their faith. ||

It seemed best, ~~on~~ Sat. last, July 30th, although a meeting of the Ev. Alliance was called for this week on Tues, the 2d. inst, - in order to lose no time, that a note should be addressed by the Sec. of the Alliance to Sir Henry Bulwer; I enclose a copy of that note

// The statements there made concerning ~~refu~~ permission being refused to see the imprisoned brethren occasioned ~~in~~ an examination into the matter by Sir Henry; & though some ~~little~~ feeling was excited in certain quarters, the result was good, for permission is now granted to see the prisoners, convey to them what they need & give them encouragement //

// At the meeting of the Evangel. Alliance Com.tee on Tues, the 2d. ~~inst~~, which was fully attended, ~~pending~~ action for reporting passing event to the Evangel. Al. of Great Britain. Rev. Mr. Gribble, the Chaplain of the British Embassy, appeared & read an elaborate communication from Sir Henry Bulwer, // addressed, in the first instance, to the Secretary of the Evangel. Al. & intended for all the missionaries concerned in & affected by the recent movement.

As that communication, which is very long, will doubtless reach you entire, in a few weeks, through the "Evangelical Christendom"; I will simply incorporate into my letter the substance of it, much condensed. // The Letter divides itself into two parts; the 1st part being taken up with a statement, on the part of the Ottoman Government; of the ground of its recent procedure against the missionaries & Sir Henry Bulwer's opinions on the matter, & the 2d part ~~is taken~~ up with the correspondence between Sir Henry & the Porte on the subject of the imprisonment of the Protestant Christian Turks.

The Porte complains that rooms had been taken in Khans in Mussulman quarters of Constantple [they are really the quarters of general business] by missionaries where the missionaries themselves, or Mussulman converts to Christianity, gave open & public lectures or lessons, or preached sermons in Turkish, directed against the Mohammedan religion; & also distributed, gratis, books against the Mussulman faith. [Dr. Pfander's books] The Govt regarded this as an unjustifiable attack upon the national Faith, likely to promote disorder, & to irritate all classes of Mussulmans, & so to arouse indignation agst Christians & the Chn religion, & ~~to~~ interfere with that tolerance it desired to practice. Therefore the Governmt closed the above mentioned rooms, & declares that it will not allow similar practices in those or other rooms in Khans.

The Porte ~~then~~ says that the reason of closing the Bible rooms was that it believed that establishment to be a Depôt of controversial books & the ~~Bible~~ missionaries above mentioned to be connected with the Bible Society.

When satisfied on this point those rooms were re-opened, with an apology, as the Porte does not object to the sale & distribution of Bibles, in Turkish even, in Book stores. It does not, moreover, mean or wish to interfere with regular Protestant worship in churches or private houses; "But it will not allow any attempts, public or private, to assail the Mussulman religion. It will allow Mussulmans to become Christians, but it will not allow them, any more than it will other Christians, to go about speaking publicly against Mohammedanism." //

Sir Henry Bulwer, understanding the missionaries to claim the right of laboring directly against Islam, by endeavoring, publicly & privately, in an aggressive manner, to show its falsity, remarks on the above positions taken by Government, by pointing, first to the immunity actually granted to Christians & the Christian religion, Protestants as well as others, in this Empire, an immunity not including a promise of protection to Protestants, "in trying to overthrow the Mohammedan religion".

He then // records his strong disapprobation of every form of attack upon Mohammedanism in Turkey, as imprudent, impolitic, & an ungrateful return as Englishmen & as Protestants, for the hospitality & the religious liberty afforded — by the Ottoman Govern^t. //

& as being a cause of attack [by fanatical Moslems] on that party of the Turks who have been & still are for giving privileges to Christians. He says, "It seems to me that by allowing the Bible & books of Protestant prayer to be printed in Turkish & sold here; that by allowing Protestants to meet freely in places of religious worship; by allowing Mussulmans to become Protestants, if they act quietly & not aggressively when they have done so, that the Ottoman Government does all we can claim from it, or which, for the sake of Christianity itself here, it would, in the present state of things be advisable to ask for."

After referring to our acting, not as conquerors, but peaceably & through the good-will & permission of the Mohammedan Sovereign & Rulers of the country he closes this 1st part of his letter thus. // "I venture, indeed myself, to say that, without impugning the duty of propagating Christianity, in the abstract, or conveying any censure upon you for the manner in which you regard that duty, ~~that~~ under the circumstances that we have to consider, it becomes a question whether Protestants may not do more towards Christianizing the Mussulmans, by practising, quietly & simply, the tenets of their own faith, & leaving others to do the same, gaining in this manner general good-will,

+ allowing, in the mean time, the tide of civilisation, which is connected with Christianity ["which in its highest type is but Christianity under another name"# is the expression of the article in the "Levant Herald"] ~~to which allusion has been made~~] to mount, slowly if you will, & imperceptibly, until it gradually overflows the, at present, semi-civilised East, than by any more violent or provocative action, any lectures or lessons against Mohammedanism, any employment of salaried converts to spread Christianity. Remember that things may be lawful & yet not always expedient". // —

The 2d. part of the Ambassador's letter it seems best to give you very nearly as it stands. After saying that he had addressed the Porte by way of remonstrance against its apparent violation of its promise of religious liberty in arresting Turks because they had become Christians, he gives us the reply of the Government, viz. // "We have not arrested these men for having become Protestant, for we allow other Moslems who have become Protestants to be at large, although they may have even become priests of your religion. These particular persons, some of whom gain their livelihood by receiving a small stipend for going about & endeavouring to turn Mohammedans from their religion, have all, in one way or another. provoked a great feeling of animosity against them in their own classes." There are some among them whose lives we could not answer for, if they were freely going about this Capital:= there are others whose presence in Constple at this instant, would be certain to cause disturbances on religious ground. A spark, lit up in this manner, might ignite a large fabric, We are charged with the tranquility of an immense city, where there is a large Mussulman population, where there are many Christians & many Christian subjects. We are obliged to act on the responsibility which this position imposes on us, & we tell you we cannot answer for the lives of the individuals in question, nor for the peace of this city, if we allow these men, at this moment again to go about it. We are not acting here as Mussulmans; we are acting here, as we should do, whatever our religion, charged with a social & political duty. We own to you that we consider these people have done what they ought not to have done, & what, as thereby disturbing the public tranquillity, might have subjected them to punishment. They have not merely changed their religion & sat down quietly with their new religion; they have gone about talking to those of our Faith in a manner which was likely to create

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bad blood + set them against Christians + Protestants in particular; + if indiscreet people do this sort of thing + get up a strong feeling amongst all Mussulmans against Protestants + Christians, do you not perceive how very difficult this will render it for us to maintain that universal toleration, which at present, is practiced among us, + which is not found in many Christian Countries?"

// In giving his candid judgment of this language of the Government, Sir Henry informs us that, ~~[illegible]~~ after minute inquiry, he is convinced that the lives of one or two of the arrested persons would be in danger, if they were free, not from the populace, but from their fanatical relations or the classes to which they belong. With regard to the others, though he is convinced that they would not be in personal danger, he is not so sure that contentions + bad feeling might not be engendered by their going freely about the streets + public places of the city + ~~his~~ is not ready to assume the responsibility of saying to the Porte: "I will guarantee the lives of these men. I will guarantee the public security." He then calls attention to the fact that those now at the head of the Government have always, honestly + by policy, been the champions of toleration + he is assured, by them, that "~~they~~ we are acting as ~~they~~ we always have done; endeavoring by keeping things quiet by preventing any strong Mussulman indignation from arising, to keep on in the even tenor of their our usual way which has always been toward the protection of all religions as well as our own. If we act with rigour within certain limits it is to have the force & authority to resist those who would wish us to go beyond such limits."

Sir Henry then, relying on the integrity of the above professions, having, as he observes, "no political jurisdiction over Ottoman subject & no power to guarantee individual life or public tranquillity," made, as he tells us, the following reply to the Government, viz,

"Take care! You have promised that Mussulmans shall not be punished for becoming Christians; you have taken up these men who were Mussulmans & have become Christians; the eyes of Europe & Christian nations are upon you." // Beware how you behave; & how you fulfil your engagement. The European public will look at the case fairly: it will not condemn you unheard: it will not believe exaggerations you can disprove; it will not exact from you impossibilities; but it will calmly & with attentive scrutiny judge your conduct; If it detect therein a spirit of fanaticism or religious persecution; if it imagine that your policy is about to become an intolerant one;

depend on it; no temporary or trumpery of a small momentary popularity amongst the most prejudiced of your own religion, who have been & are your constant enemies, will repay you, as patriots, for the immense perils you are bringing on your country.

//"Do not remove from Constantinople any person whom, bona fide, & conscientiously, you do not think, for such reasons as you have described, you are bound to remove: let those whom you do remove be sent to places where the conduct that is pursued toward them can be watched & reported on by impartial agents; see that they are at liberty where they go; that they can gain a livelihood there, & that the families they leave behind them are supported. In short, take every pains to vindicate, honestly & fairly, your pledges. Do so, & I will render you justice; but expect also, if you do not, my protest & the general protest of Europe against your conduct."//

Sir Henry then tells us that he is assured by the Turkish Government that the words he addressed to it will be duly considered & acted upon, & expresses his own hope & belief that no person who could safely be allowed to remain at large here will be removed, & that any who may be sent away will not be sent as criminals

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& will suffer no ill treatment, but as a measure of safety.

His Excellency declares that in the peculiar & delicate situation which he occupies, he cannot, without special instructions go further or do more, assures us that, meantime, he is watching carefully over the treatment of the prisoners, — & closes with the courteous offer of an audience to any of the missionaries who may desire it.

I think better not to delay sending what I have now written till I can send the Reply to the above communication, which will I hope, be next week, I shall then have some further remarks to offer relative to these passing events. I must beg you to excuse some blemishes in this letter, for my hands are very full at present, with extra work.

I may say that this communication also, I have now begun & hope to finish next mail, is my only ~~public~~ ~~presentation of~~ account of these most important movements, for the American public, & I leave it to be used at your discretion.

I am as ever, very respect., yo truly yrs

Geo. F. Herrick.

Constantinople, Aug. 6. '64.
Rec'd Sep. 2.
Ans'd Jan 4, 1865
Persecution of Turkish Christians.

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Halki Consᵗᵉ, Aug. 13ᵗʰ 1864

Rev. R. Anderson D. D. Sec. &c

My Dear Sir,

I now proceed with my communication; – the first part of which was sent to you by the last mail, as I ~~then~~ promised. { Please correct the dates 19ᵗʰ & 20ᵗʰ of July, in my letter of last week to 17ᵗʰ & 18ᵗʰ

The Committee of the Evangelical Alliance to whom Sir Henry Bulwer's letter was referred, in a brief & courteous reply, informed him that as he had referred the subject to the Home Government, we should forward his letter, with our remarks upon it, to the Evangel.ˡ Alliance of Great Britain & to our respective Societies.

To the 1ˢᵗ part of Sir Henry's letter, wherein our course generally, as missionaries, is the object of animadversion by the Turkish Government & by his Excellency, we reply: ~~as follows,~~ – ~~Against this~~

1ˢᵗ "Our principle & uniform practice, for ourselves & for all in our employ, in our labors in behalf of the several classes of the population of Turkey, Christian or Mussulman, is, not to attack any system of religious faith, – i.e. not to throw down the challenge of controversy & discussion; but simply, in the spirit of Christian charity, to expound & enforce, by argument & appeal, as we may be able, in our preaching, in conversations, & in our publica-

Constantinople, Aug. 6. 64.

tions, the principles of our Faith, which are the truths of the Holy Scriptures. // If anything can be proved to have been said or done by us or on our premises or by our agents, in fair contravention of this principle, we disown it. We approve no intemperance in language, & we may sometimes have occasion to restrain the unwise or over-zealous inclination of our native assistants to assail the faith of others rather than to explain their own. In the honest desire & hope of benefitting those to whom we minister, our reliance is upon the truth & power of the Bible brought fairly into contact with the enlightened conscience & reason of men.

We do not ourselves preach or lecture against the Mohammedan religion, & in any discussions on religious questions with those who desire it, we always choose, if possible, the quiet of our own studies. ~~for such conversation~~. It is only in reply to objections ~~or~~ in defence of our Faith against the assaults of opponents that we engage in anything of the nature of controversy. We do not send native converts to preach or lecture in public places against the dominant Faith of Turkey, & they do not, with our consent, utter sentiments disrespectful to the Government. Neither we ourselves nor our agents ever offer any pecuniary or other worldly inducement to any man to change his religion.

This system of operations has been tried, with success, for more than a human generation, in our missionary work in these lands, & when the plans & methods on which the missionaries act have not been interfered with; when they have not been belied or violently opposed, no injury has resulted to individual safety or or the public peace. Every disturbance can be traced, as to its origin, to the misrepresentations of those hostile to Protestants & Protestant Christianity, or to violent action taken against us our work.

We notice with surprise in his Excellency's communication the allegation that "every single act against which the Porte now protests is a new act" on our part within the last two or three years. Is it not perfectly well known, both here & in England & America that, for at least, six years missionaries, assisted by converts from Mohammedanism, have been laboring, & precisely the ways in which they have been laboring for the last two or three years, viz, in the method already briefly specified in ~~the~~ observations made above?

2d. The sale & distribution of certain books, prepared, as is well known, by the Rev. Dr. Pfander of the Church Miss. Soc. in defence of the Bible & of Christian doctrine against the charges made by Mohammedans, & containing a temperate review of the Mussulman religion from a Christian standpoint, having been specially complained of by the Porte, & his Excellency having strongly expressed his disapprobation of these & all similar works, bearing any controversial character, [it is proper that we should state that the entire responsibility of the issue of these books rests with the party named, ~~One of these books was directly called out by a violent & abusive attacks on Christianity, published & issued in Constle~~ ; ~~& that, in general,~~ We have no doubt that the character of these works has been greatly misrepresented in certain quarters, ~~we are sure~~. ~~Upon being carefully & fairly examined by competent & unprejudiced persons~~, The proper criterion of the propriety of their distribution ~~should be pronounced in violation of~~ is the principles we have already enunciated as ~~those~~ that on which we proceed, in our work, ~~our judgment concerning them could be easily & promptly rendered~~.

3d, One cursorily reading the letter of the British Ambassador, & the remarks we have already made, might gain the impression that the point at issue between us is very much narrowed or even quite removed, but "any one who considers the subject, in the light of recent events here, & then ~~more~~ carefully weighs the expressions used by his Excellency will not fail to perceive that the position, in which it is designed to place the missionaries, the Christian Turks & all other Christians, is one of *enforced silence*, so far as regards the Mussulman population of Turkey. This is the real significance of the violent proceedings of the last few weeks. This is the reason that our Protestant Christian brethren are still detained in prison in Stamboul. And is this measure of compulsory silence, — this sealing up of all utterance on religious subjects, which is to apply to missionaries & Mussulman converts to Christianity, consistent with the liberty which Protestant England & America grant, or which they understand Turkey to have granted to all her subjects?

We do "think the Turkish Government oppresses the Christian religion", & manifestly abridges religious liberty, when it says to every one of the few Protestant Christian Turks, by the most significant of all gestures, viz. the flourish of a Zaptie's sword, "You may not open your mouth anywhere to tell a Mussulman the fact & the reason of your becoming a Christian; if you do, we will put you in prison!" We submit that the tendency here manifest, logically & inevitably leads to the old Mussulman intolerance of half a century ago. Will England be satisfied with this?

If indeed the Porte had wished to intimate ~~to us~~ to the Protestant Christian Turks that certain intemperance of language, certain over-zealous conduct of theirs, calculated to irritate & disturb the public mind was the sum-total of their offence, would the most natural course be the one adopted or rather would it not be to give them needed warning; in which case they might have found very convenient & efficient channels of communication in the missionaries themselves.

We do not forget; rather we are sincerely & profoundly grateful for the immunity granted to ourselves + our co-religionists by his Majesty the Sultan's Government; but we repeat that we believe, — we say it in all frankness, + from painful conviction; — That the tendency of things is backward; that the only really intelligible interpretation of the recent measures of the Government is this, viz: that by a course of rigid adherence to the letter of religious liberty, in palpable violation of its spirit, + by intimidation, + by bringing the very cause + name of Protestantism into disgrace, at the same time that the Protestant Christian Turks are deprived of liberty for their own + the public safety, (!) ~~which the machinations of designing men, enemies of the Government as well as of Protestant Christianity, — alone have endangered~~; it is intended to prevent, by violence, if necessary, a violence masked in the show of leniency, & under cover of conserving the public tranquillity, — the adoption by Mussulmans, of the Christian Faith! ‡ It scarcely needs a prophet's eye to discover that the ultimate + not distant result of such a course is to render impossible all missionary effort, even for the Christian population of Turkey."

In reply to the Ambassador's estimate of the comparative value of Civilization + Christianity, we remarked "We know it is a favorite theory of some that Christianity has had little to do, — perhaps has been, on the whole,

‡ + that this result is anticipated is already evident from recent editorial in those

a hindrance in the progress of the civilization of modern Europe; & yet few will have the hardihood, in the light of history, to affirm that, in England, at least, the social, and moral elevation of the people, on which the national power & greatness depend, are due rather to the "tide of civilization" than to the enlightening, refining, steadying, exalting influences of a pure Christianity. And when, in France, the Christianity which was early introduced, became corrupted & gave place, very widely, to infidelity & atheism, the student of history may read, in the utter demoralization of social & political life - the gloomy anarchy & the bloody horrors of the French Revolution, the elevating (!) power of a civilization which despises & sets aside Christianity, We assert, without fear of successful contradiction, that the elevation of a people in all that which constitutes what we call character is in direct proportion, not to its advance in mere civilization, but to the extent to which that nation is pervaded by the power & influence of a pure Christianity. Nay it is becoming more & more evident to moral philosophers, to political economists & to all thoughtful & serious men, that in any form of civilization, where the restraining influences & power of Christianity are not powerfully operative.

are the organs of the principal Christian sects in Turkey.

there is witnessed a sure & rapid deteriorating of individual character & national morality.

The Christianity of the Bible, - Protestant Christianity is not aggressive except as light & the vital force which is in everything that has life is aggressive. Its expansive energy consists in the fact that it is charged with a mission of spiritual light & life to men everywhere when it gains a welcome to the enlightened reason & the awakened conscience; therefore to say you give it liberty & at the same time bid it be silent is a palpable contradiction. Yet it is one of the essential characteristics of Protestant Christianity that it respects Government & is conservative of the peace of society. Is it then "not quite a fair return as Englishmen for the hospitality afforded to us as Englishmen nor quite a fair return as Protestants for the religious liberty we already enjoy as Protestants," when, in all due respect to the laws, peaceably, addressing ourselves, with the highest spiritual motives, to the understanding & conscience of men, - we offer to all who may choose to listen to us, a participation in the light & blessing of that Christianity which is the source of the freedom we enjoy as Protestants & of the distinction which is ours as Englishmen?

The useful arts are introduced, by our countrymen into Turkey & we are applauded. Every sort of material improvement is fostered by us here & the empire of the Sultan appreciates the benefit conferred. Science & literature, the fruit & flower of our civilization exert their influence & Turkey thanks us. But when, as ministers of that form of Christianity which lies at the basis of all our prosperity, which carries with it enlightenment & a free conscience & sound morality; – when, with no possible motive but sincere love for the people to whom we come, & a desire to be faithful to the trust which has been conferred upon us in the Gospel imposes, – we invite men to a participation of the greatest blessings we ourselves enjoy; the Spiritual blessing of the Gospel, – desiring to compel no man's conscience or conduct; – we are told by Her Britannic Majesty's distinguished Representative that we are making to the Ottoman Government, not quite a fair return for the hospitality & the liberality we ourselves enjoy. Let the Christian public of England judge."

On the 2d. part of the Ambassador's Letter, which relates to the imprisoned Turkish brethren &, generally, to the matter of English protection of religious liberty in Turkey, the remarks of the Evangelical Alliance Comtee are as follows,

" Accepting the statement of the Porte that the reason for the arrest of these men was, not that they were Christians, but that they endeavored to induce other Mussulmans to embrace Christianity & in so doing create disturbances to the jeopardizing of their own & the public safety, – we submit that it is further needful to know whether the reason of their imprisonment is that they endeavored to induce Moslems to embrace Christianity, — the alleged imprudent manner in which they did this being only an aggravation of their crime, or whether their real fault is the use of intemperate & exciting language, & the exhibition of violent conduct. If the latter were the case, is it possible to explain why the last remedy was summarily & without previous admonition & warning, adopted by the Turkish Government, & the men seized & thrown into prison? It should not be forgotten that of those arrested & imprisoned, only two were ever in the employ of any Missionary Society;+ only one at the time of the arrest; only four were recognised by us as having fully embraced Christianity, by receiving the rite of baptism, & that the others had only attended our places of religious worship, some of them but in a few instances. // "The head & front of their offending" is that those of them who have really changed their religion have told their former co-religionists that they were Christians & why they were such & for this they were thrown into prison. Is this, we humbly ask, religious liberty? We have reason to believe that stories about the inflammatory character of the conduct of these men were mainly raised & exaggerated & circulated by those, — not alone Mussulmans, — who are inimical as well to the Government as to ourselves. We believe that fears of danger from these men being at large, were manufactured fears, to be made real only by just such violent measures as have been taken, which at once rouse the attention of the people & enable them to point to these Christian Turks as taken in hand for discipline, by the Government." //

The facility with which his Excellency, the British Ambassador, gives credence to such stories & cherishes such fears may be charitably accounted for by his somewhat limited residence in Turkey & the unfavorable circumstances in which his high official position places him for ascertaining the actual facts in religious matters of this nature where rumors & stories floating among the populace are made the basis of action by Government against individuals. Or the acknowledged opposition of his Excellency to certain books, prepared by a missionary & distributed among the Turks, may incline him to believe the more readily an unverified report because it furnishes him with the opportunity of putting a stop to a branch of missionary labor which he disapproves.

His Excellency's endorsement of the character of the persons now at the head of the Government as having always been the "champions of toleration", will need to be taken in the light of present experience. It would certainly be unfair to rank Fuad Pacha, the present distinguished Grand Vizir, among the intolerant, & others in power at the present time, may have no personal desire to take a step backward

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in the matter of granting religious liberty. But whether it be from a zeal for Islamism or from national pride as Osmanlies or on account of a strong pressure from the fanatical party, the persecution actually going on is an evidence in the matter of the prevailing spirit in respect to ~~of~~ toleration, which stands in the way of any successful plea in behalf of the uniform liberality of the Government.

As, in the recent illegal proceedings against Foreign residents, the Government did not communicate with them through their Embassies, & has as yet offered no satisfaction for the insult which has ever reached the parties concerned, - so, in the case of its own subjects, it has admitted no impartial investigation of the conduct of those it has thus, for a whole month, held in the durance of a prison. But if prophylactic or preventive measures, as these are, & are granted to be, against religious differences, peculiarities, worship or conduct are in order in this country, then adieu to religious liberty, Hatti Sherif, Missionary & Bible Societies, & all our highest & best hopes of the conferring lasting spiritual benefit upon the various population of Turkey.

no ¶ For it too plain to need to be elucidated, that upon that plea, (the persons in power at different times being the only judges on the subject of public danger,) Christian Turks are hourly in danger of being arrested

& exiled indefinitely, in order to allay pretended fanatical outbreaks. Any set of rowdies, — found as they are in every great city, — any set of fanatics, can, by raising even a simulative tumult, furnish the Government with a plea (if one be needed) for imprisoning & exiling every Christian Turk. If two or three bad subjects utter threats to kill such a man, not they but he is arrested & punished. A Turkish Police plying a prophylactic or preventive system would be absolutely unendurable.

If in the estimation of the Turkish Governmt public safety should at any time require the prohibition of the Turkish Scriptures, & the expulsion of Bible & Missionary Societies from Turkey, the ground now allowed to be correct by his Excellency, the British Ambassador, furnishes not a shadow of protection to those Societies & their agents; & the state of things in Turkey may within a few months, become worse than before the Crimean War." // The most important fruit of that war, — in which England sacrificed thousands of lives & millions of pounds, to the salvation of Turkey is the religious liberty which it brought to this land.

And this great principle of religious liberty has been acknowledged & practically recognized by the Turkish Government, with a degree of fidelity & energy which has done it great honor. But within these few weeks past there has arisen, either within the Government, or in a party of Mussulmans, or in some other quarter of influence, under whose pressure the Government acts; - an opposite & hostile spirit which appears to us threatening & full of danger unless speedily & effectively rebuked.

In 1844 Lord Redcliffe sustained a conflict with the Turkish Government upon the question of religious liberty which those who witnessed it will never forget. The result of that conflict was that he obtained from the late Sultan personally the promise that no proselyte from any other religion to Islamism, on returning to his former religion, should any more be executed. This concession involved, in the view of all those who are acquainted with Turkey & its religion, the principle of religious freedom generally: & it was understood that Lord Redcliffe, the Representative of Protestant England, was henceforth the "officious" but efficient guardian of that great principle in Turkey. This was perfectly understood by Turks & Christians, foreigners & natives, was acted upon in all the cases of persecution by the Armenian Patriarch against the seceding members of his denomination, & in favor of Greeks & Jews no less; & this great privilege granted to England, & always honestly recognized by the Porte was enlarged & confirmed by the Hatti Humayoun of 1856, the religious part of which was understood by all to be especially under English protection, not official but officious, yet still real & effective. This noble prerogative, acquired by his predecessor, appears to us surrendered by the attitude his Excellency assumes or he feels himself compelled to assume. He threatens the Turkish Govt

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he himself informs us, with the possible censure of "the European Public." Freedom of conscience, the Imperial promise of 1844, given to England exclusively, & the guardianship of the Hatti Humayoun of 1856, is now to be placed under the patronage of "the European Public." By what right the transfer of influence from England to "the European Public" is made is indeed mysterious, and by what organ that public is to exercise its rights or perform its duties as guardian of religious freedom in Turkey, especially if the very Ambassador of England takes the position Sir Henry does at present, it is very difficult to see. Is the periodical press to be the organ? The Turkish Govern't has presses too. The official or semi-official "Journal de Constantinople" of Aug. 4th in its leading article, shows how the characters of men, some of whom have lived a human generation here & all of whom can challenge the entire public to pronounce upon their moral conduct, — how that character can be blackened by unproved charges & invidious innuendoes.

Fortunately the missionaries have a power to appeal to higher than all human power, either diplomatic or public.

But / will England throw away its dearly bought, its invaluable right of the guardianship of freedom of conscience in Turkey? Will it throw it overboard to the mercy of the waves & the billows of "the European Public" If so, then the imprisoned Turkish Christians & their weeping & mourning families, when they hear their Protestant Armenian brethren tell how they were brot. out of much tribulation by England's noble instrumentality may well exclaim, "Where is the noble guardian of religious freedom"!

This paper is signed by Dr. Schauffler, Dr. Pfander, Revs. Koelle, Washburn & Herrick, Com. of Ev. Al. & also by Rev. Mr. Curtis.

16.

Having now given you, in full, the reply of the missionaries to Sir Henry Bulwer's letter, (the preparation of which has mainly fallen upon myself) it seems needful to add but little more. Altho' these matters have been almost constantly in my mind for a month past, & altho' we are evidently in a crisis with reference to our work for Mohammedans, & so with reference to our whole work in Turkey, I have not been greatly anxious, — cherishing a strong & cheerful confidence, that, in God's providence, the result will be increased inquiry, more rousing of the Mohammedan mind & in the end, a real advance of our work among that people. But I do wish to say once more, as I have often said, & still more emphatically, that it is clear God calls our American churches & the Board that represents them, to more earnest & more prayerful & believing efforts for Mohammedans. I do seriously fear that your interest in this part of the "field" which is to be cultivated for Christ, is disproportionately small, — is behind the indications of God's providence.

You will observe that the real occasion, though not the cause, of the recent violent proceedings of the Government is found in the controversial method adopted by our brethren of the Ch. Miss. Soc. in the outset of the work. This course we have always regretted, & it now remains to be seen whether more of ultimate advance & advantage will be gained by agitation & opposition, or by a more conciliating & gradual & less exciting method. With regard to our imprisoned brethren I will simply say, that, having given up hope of effecting anything for them thro' the English Embassy, I, on Tuesday last addressed a note to our own Legation concerning Ahmed Agha, & Mr. Brown promised to send it with a note of his own to the Porte, & gave me some hope that he might secure his release. I have, as yet, however, received no reply. They are all in the Lord's hands & he will overrule the intended "discipline" of the Government for their real spiritual discipline & for the advance of his own cause.

Ahmed's family abide in quiet. [illegible] goes on steadily. | The printing of Dr. Schauffler's O. T. & N. T. [illegible]

I remain, yours with great respect, Geo. F. Herrick.

Constantinople, Aug 13, 1864

Rec'd Sept 6

Consple Sept: 7th 1864

Rev. Dr. Anderson, Sec. A.B.C.F.M.

My Dear Sir,

Since the date of my lengthy communication to you (Aug. 6th & 13th) it has been becoming more & more evident that Sir Henry Bulwer has joined the Turkish officials in a crusade against Protestant miss.ies with the special definite purpose of destroying whatever work they have done among the Turks & rendering all such work, in the future impossible.

The members of this Anglico-Turkish coalition formed against us, care nothing either for Chy or for Islamism, except in their relations to the State; & in a form of Govt. like ours where Church & State are independent of each other, would be openly, as they are now at heart, infidels & despisers of every form of religion alike.

The leading idea of these men appears to be to strengthen Turkey politically in the family of European nations, by keeping alive her individuality, while the blood of European civilization & material improvement is injected into her veins. Ancient religious belief & custom is to be kept intact & all schism prevented. Unable to reach the springs of certain half-understood, politico-religious movements going on among the Turks themselves, these men seize upon the work of the missionaries as a salient point, load it & them with opprobrious epithets, make unproved & unprovable, & essentially false charges against them; throw the Protestant Christian Turks into prison, together with certain others who have some leaning toward Chy, & without any form of trial keep them in prison for nearly two months under the pretense of regard to their personal safety & of preserving the public tranquillity.

If there was, in the beginning, any show of justice in the ~~ground~~ position taken by the Gov.t & Sir Henry, on the ground of the circulation of Dr. Pfander's controversial works, & certain occasional indiscretion in conversations on the part of one or two who have been - are not now - assistants of the missionaries, all such show of justice even is removed when articles in the London "Morning Post," under the evident inspiration of Sir Henry, charging miss.ies with using bribery to secure converts; with vilifying Mohammed & the Koran in streets & public places, etc, etc, are reprinted in the French paper published in Pera which is owned & conducted under the authority of the Turkish Govern.t

But the treatment which the prisoners have received & are receiving is still more significant.

Nine persons were apprehended under the name of Protestants & were placed, after a few days, in a room together & separate from the other prisoners.

Of these, Ahmed of Caesarea has been longest a Christian & firmest in his faith. Abdi Efendi, the old Imam is another, & a younger man, Ismail by name, known to all the miss.ies was baptized by Mr. Williams some five months ago. One other of the nine was more recently baptized at the Chapel of the Gospel Propagation Soc, a man of not very marked character & of untried Christian experience.

Of the remaining five none were really known to any miss.y, - had perhaps been seen at divine Service on a few occasions. I did not myself know the name or the person of any one of them till the time of their arrest. Three of these men were released about five weeks ago on confession of their faith in Mohammed & the Koran, - which they had never really renounced, - & three others including the fourth one mentioned above, I learn, now confess their faith in Islamism, regularly perform their devotions according to custom & are to be speedily released.

Thus have the disciplinary & intimidating measures of the Government, aided by that "hope deferred which maketh the heart sick", — hope of assistance from the acknowledged protector of Protestantism in Turkey. The English Ambassador, quenched the, as yet, feeble light Christianity had caused to shine in the minds of these men & prematurely laid a heavy crushing hand upon their new-forming, unfortified faith. Abdi & Ismail, who have adhered to their Christian confession, but have been willing to make promises as to their future conduct, which they hoped would be effective to secure their release when they were disappointed in the hope they had always been encouraged to cherish of protection by Protestant Ambassadors, were sent, a week ago to Smyrna. Dr. Pfander saw them on the steamer & as he bade them farewell, they appeared cheerful & declared that they would ever adhere to their faith in Christ. Now altho' we had been distinctly assured by Sir Henry that, in case any should be sent away from Consple it would not be as exiles & would be to a place where there is an English Consul, we learn on the best authority that they are to be sent, one to Aidin & one to Magnesia, both centres of Turkish fanaticism!

Does this action need to be interpreted? Those men

were told that they might return in four or six months. Undoubtedly the Turkish Government & Sir Henry Bulwer both wish & expect them to return as faithful Mohammedans.
But what of Ahmed, who has steadfastly & unqualifiedly adhered to his Christian faith? He is still in prison & what will be done with him we do not know.
If he is sent into exile, as he himself now expects to be the last shadow of pretence that this is anything but religious persecution will be taken away.
Ahmed has been for years a Christian from conviction. His wife is a Christian. His children attend a Christian school. He resides in a Christian quarter. He has boldly asserted his faith, when falsely accused, before the highest tribunal in the land, & with the exception of the temporary trouble to which he was subjected at that time, at the hands of certain relatives who tried to decoy his family back to Islamism, he has lived, without molestation & on the most friendly relations with his neighbors.

You may ask why we have not applied to our own Embassy for the release of Ahmed. We have done so. - in the beginning, - again four weeks ago, by a memorial which was sent to the

Porte, but was ineffectual, - doubtless on account of the superior influence of the English Ambassador who has claimed to have control of the whole case. Action by the Evangel^l Alliance also has been fettered in the same manner; & although we are now again making representations to our Embassy, there is little reason to hope for success.

Our hope & trust are still in God's affectionate care for his own work & for all of his own people. I pray these events may rouse our Christian friends in America to more lively interest & more earnest prayer in behalf of the converts from Mohammedanism, the whole work among this people, & the entire Mussulman population of Turkey.

One result of the recent common troubles has already been to bring into more cordial relation to one another missionaries of different Societies some of whom have hardly known each other although living comparatively near together & engaged in essentially the same work.

I remain

Yours very respectfully

Geo. F. Herrick

Private

P.S. Sept. 8th I heard yesterday that Ali Pasha had promised that Ahmed Agha should be released yesterday or today. Going to Mr Bibeon head quarters, this A.M., to learn the fact, I find that the only promise given was, "I will try to effect the thing, (Ahmed's release) for you"; How much this is worth under the circumstances, you will easily judge.

I am told that Dr. Pfander will probably leave the Mission here in the Spring, that Soc. have dismissed Mr. O'Flaherty, - which is wise, for he was far too indiscreet.

My own health is good; that of my wife, I am sorry to say, is by no means confirmed, but I hope it will improve with the cooler weather.

E. F. H.

Rev. Geo.

Constantinople, Sept 7th 1864

Us Rec'd Oct. 3.

Ans'd Jan 4, 1865.

Constantinople Oct. 8th. 1864

Rev. Rufus Anderson D.D. Sec. A.B.C.F.M.

My Dear Sir,

You will regret to learn that our Turkish brother Ahmed Agha is still detained in prison. The lukewarmness of the English Ambassador or his positive complicity with the Turkish Government in these hostile measures proves an insurmountable obstacle in the way of the American, Dutch & Prussian Embassies, which have all taken up the matter with commendable interest & promptness. Ahmed is now the only one remaining under the discipline of the Government, all the others having been allowed to go free either here or at Smyrna. Ahmed puts his trust in God &, though often depressed in spirit at this "hope deferred", - now for nearly three months, & at the uncertainty which hangs over his future, feeling that he can hope little from Ambassadors or from missionaries, still adheres firmly to his christian confession, & retains as much of cheerfulness as a man in his circumstances, with his Testament even refused him, could possibly be expected to do. The Superintendent of the prison refused a courteous request for permission to send Ahmed a copy of the Gospel. Ahmed's wife bears the trial & disappointment with in a commendable, & christian spirit & desires above all that her husband may honor Christ & adhere faithfully to his Christian confession. // We have repeatedly sent statements of this case to England with the design of arousing Christian public opinion

If it be asked why the Turkish Government ventures to keep such a man in prison for so long, the answer must be one of the three following, & everyone who knows the facts must judge which of them seems most probable.

Either the policy of England has changed within the last few years in reference to religious liberty in Turkey; or her influence has too little power to protect Protestant Christian Turks; or else this prolonged detention of Ahmed is intended on the part of Sir Henry, as a round about castigation of the missionaries, for having ventured to speak severely (i.e. for communicating severe facts) concerning Sir Henry Bulwer's course in this matter.

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// It appears that a large number of Turks, 50 or more, have been exiled by the Government on the charge of Protestantism. These men are obnoxious to discipline because they belong to a party, to which I have before referred, that favor some sort of change & reform in the national & hereditary religion. But the ~~reason~~ ground of the proceedings of Government in their case is a religious one & therefore, although we do not know very much of this movement, we do know enough of it to say that these exiles are worthy of the sympathy of Christians, & of all who defend the principle of religious liberty.

I have just learned that on Sunday last Ahmed was called before the Pasha who is at the head of the Police, - no one else being present but the secretary of the Pasha, where he underwent a searching examination of about two hours, The Pasha treated him in the kindest manner, - asked him every conceivable question about himself & his family & his past history. It then appeared that the object of the whole was to induce Ahmed voluntarily to go back to Caesarea, where he was promised a good office under government. But Ahmed fled from Caesarea solely because it was not safe for him to live there as a Christian, & of course, - while he thanked the Pasha for his kindness, - he told him plainly why he left his native city; that he was living comfortably here & did not wish to go back. The Pasha seemed taken aback at this & nothing further, of importance, took place during the interview. This only confirms what I have before stated, - & what we have repeatedly & emphatically stated in letters to England, viz. that the Turkish Government designs, by intimidation & by discipline, to prevent any defection from Islamism to Christianity. [we are sure, that the course of the British Ambassador in the matter has been very weak or very wicked.]

I must ask you to excuse me for sending you this letter in so ill condition, ~~but~~ for I am hardly able to copy it before sending.

We have had an unusual amount of rain this whole summer past & the city & vicinity has been more than usually unhealthy.

My own health, however has been good, even under an extra pressure of labor, ~~I am [illegible]~~ But I am still solicitous about Mrs. H.'s health. Yet she is, I think, better than when I last wrote you. We are now thinking about our location for the winter, & ~~con~~ considerations of health, policy & economy will most likely lead us to seek a temporary & not now a permanent residence, While we shall endeavor to be as near as possible to our centre of business, we shall not, I think go into the city proper. We rejoice at the late news from our beloved country, & at the blessing of God upon the Board. I trust you have just had an unusually good meeting.

With best regards to your associates at the Rooms, &c

I am very respectfully Yrs

Geo. F. Herrick

Constantinople, Oct.

Rec'd Nov. 1.

Ans'd Jan 4 1863

Constantinople Dec. 15th 1864

Rev. Dr. Anderson Sec. of A.B.C.F.M.

My Dear Sir,

The two months' exile in which Ahmed Agha's three months' imprisonment ended have now passed & he is again abiding in peace with his family in his own hired house in the city. About half of the period of his absence has been spent at Rodosto & about half at Adrianople. At both places he has conversed freely with Christians & with Mohammedans &, I trust, has done good. It is a singular phenomenon, surely, for a Christian Turk to be sent away by a Mohammedan Government, on account of his espoused faith, & then left free to be an apostle of that faith in provincial cities. Perhaps we may follow the example, thus opportunely set us, by ourselves undertaking tours in the Interior, with special reference to the Mussulman population. Indeed, I see no reason why, with due prudence & moderation, such efforts in interior cities may not only be practicable, but — if practicable — an inviting & imperative duty.

At Rodosto, indeed, Ahmed was

seized & with much indignity on the part of the local Governor, committed to prison. All access on the part of friends & even food & the usual & necessary blanket (yorgan) were denied him. A telegram from the Protestant Armenian pastor at Rodosto gave us this painful intelligence, wh. was at once communicated by Mr. Washburn, in Sir Henry Bulwer's absence from the city, to the English Charge d'Affaires who acted promptly in the matter. The Porte, by telegram, ordered Ahmed's immediate release & called the over-zealous official at Rodosto to account for his unwarranted interference.

This prompt & satisfactory action on the part of the British Embassy, - so different from that of which we have had occasion to complain during the past summer, - is doubtless due to the fact that, at length England is awake to the fact that Turkey has, of late, been proving unfaithful to her engagements relative to religious liberty, & that in this crisis, her own Representative is undoing the best work of his illustrious predecessor; & that once awake to this fact, the English Government

& people demand that Turkey shall adhere to her promises. What we now need & hope for is the strong endorsement & urgent enforcement by the Engl. Parliament of Earl Russell's latest positions. Ahmed was treated with the utmost kindness by the Governor of Adrianople, who told the Head of the Protestant Community there that Ahmed should be entirely unmolested & free to go where, & act as he pleased, & should be provided with money for his journey when he should leave for Constantinople.

Permit me now, to offer a remark or two in reference to the bearing of the events of the past few months upon our work for Mohammedans.

1st. Notwithstanding the timidity of those Turks who have, more or less regularly, come to our houses & religious services, & notwithstanding the seeming checks put upon our work here, It is evident, both that there has existed, for some time, among the Turks, more of an awakened, unsettled, & inquiring spirit in reference to religious truth than has appeared on the surface, & also that this spirit has been only temporarily hushed, not silenced but rather, in reality strengthened, by the great stir which has been made by the Government.

Furthermore, information from various points in the Interior, shows, contrary to our fears, that this violent & public action of Government, has rather strengthened than weakened the cause of Protestantism throughout the country. It is seen that anything which can occasion so great a stir must be a formidable power.

2d. In view of what has occurred & of the whole course that events have taken, it may, I think, be fairly & yet confidently asserted that the course which we have adopted, whether in our preaching, in conversations or in our publications, i.e. the conciliatory method, - the uncontroversial presentation of the doctrines & truths of the Gospel, is the wise course & the one likely to produce the most fruitful & the most permanent results.

3d. It is evident that our laboring force, devoted to this department of work, ought at once to be strengthened. // Allow me to call your attention to the fact that, so long as Mr. Washburn is confined to the Treasury Dept. I am left virtually alone in the proper work of the Turkish Department, where I have just completed my 5th year of service - that meantime, years are passing; others are occupying the ground, to our disadvantage; I cannot prosecute my work at all into the Interior because there is no one to leave my work here with meantime; I cannot open a school for Turkish Children, although I am safe in saying that, had I the means for the support of the pupils & strength or the additional labor I might have eight r ten children, at almost any time to commence uch a school with.

I earnestly hope the Prudential Comtee ~~you~~ will find ~~yourselves~~ themselves able to give timely & successful consideration to the subject here presented.

I have recently taken a house near to my former residence in Galata, but within Pera, a more eligible house than the former both for urselves & the service, ~~for~~ at the same rent as I paid ormerly. I shall hope hereafter to see some Turks at Sabbath services as well as at my house on other days. My former residence ad become too notorious for even my timid urkish assistant in the correction of mss.

I am very happy to be able to say that my wife's health has very much improved uring the past two months.

Very Respectfully & Truly Yrs

Geo. F. Herrick.

Constantinople, Dec. 15. 1864.

Rec'd. Jan. 16. 1865.

Ans

Ack'd. May 10.

Pd. Cd.

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Pera Mar. 31st 1865

Rev. Geo. W. Wood D.D.,

My Dear Sir

You have kindly allowed me to address you in a somewhat more free manner than I would write in my ordinary communications to Boston, & I now avail myself of this privilege, always allowing you to do with my letters as you see fit.

I was very glad to see a reasonably full statement of the Turkish work in the last Annual Report, which bore the marks of your hand.

I have been surprised often at expressions which have emenated from Boston (I mean the "Rooms") calculated to make the impression that we are to expect but little from Turkish work at present. Dr. Anderson himself remarked in a letter to our mission that he tho't, too much had been made of the events of last Summer.

I think there are other missionaries here besides myself who would give it as their opinion that not enough has been made of them yet either in America or England. Perhaps however, Dr. A.'s remark had some meaning which I do not apprehend.

If I have read rightly the history of the commencement of the missions of our Board: in this country

Constantinople, Dec. 15. 1864.

or in other countries, among the Zulus, for example, the plan has always been to man efficiently every field entered at all, whatever were the outward signs of promise, No work has hitherto been undertaken by the by, — making success in it the primary condition of vigorously undertaking it. A notable example of this is seen in the work on the Sandwich Is. The working force was early made strong & promptly reinforced. The Board & the churches showed that they were in earnest & God blessed them.

What was there to justify in appearances & results, — what was there anywhere except in christian faith, & in the last Command of Christ, to justify our Mission to the Zulus for the first ten or twelve years? And yet does any one doubt now that ~~we~~ the Board was justified in vigorously sustaining that mission?

As I am left practically alone in this work year after year I become more & more convinced that Dr. Schauffler was nearer right than I then thought when, four & five years ago he said the Board would leave this department of work to starve.

I believe the theory a mischievous one that because the Board has miss^{ies} who know the Turkish language all thro' the country, therefore, we need few or none devoted to this particular branch of labor; & that through fear of a hostile Government we must not increase our force of laborers for the Turks.

I would invite special attention to two considerations here, 1st The number of our missies is confessedly too small everywhere for the urgent necessities of the Armenian work, Is it not, then, instantly manifest that they are not to be relied on for *opening* a new & peculiarly difficult work among a people so different as the Turks? And is not opposed to all Christian Logic to *wait* for a work to *open* itself among the Turks? Without a *revolution* this will never be.

2d Let missies *sent out* by *the* Board with especial reference to Mohammedans, & feeling from the outset, that *that* is their *main* work, in every place except Constple refrain from putting it forward or having it understood around them, that they are missies to Turks, but, while acquiring the Osmanly thoroughly, & mingling among Turks as far as possible consistently with prudence, let them strengthen the hands of their brethren who are, in many places, more than overworked in labor for the Armenians. In example of this witness some of the *fields* of the Central Mission, particularly Marash. I believe that in this way a corps of laborers might & ought, at once, to be placed at some three or four places besides Constple who would, in a few years, by careful, cautious observation, study & correspondence, be *prepared* for *work* among Mohammedans, which, *sustained* by the prayers & the faith not of a *few* but of the whole body of those who support the Board, would surely yield the richest fruit-

You will receive a letter, I suppose, by this mail, from Prof. H. A. Schauffler which will explain itself. I need not say that, if his retirement from the College is consummated, I shall be most happy to welcome as an associate one who will be so well qualified & so soon ready to enter the field.

I am very glad you could make a visit to Malone N. Y. It was a great pleasure to my aged parents to see one who had both recently seen us here & who holds an official relation to us.

I am happy to say that my own health & also that of my wife & little Freddie is quite good. You will be happy to hear of some indications of good among us, — such as the finishing of the Haskeny Chapel, Pastor Seliman's reconcilement with the mics. &c. Our places of worship are quite well filled with increasing congregations. My own audience, which very much diminished last Summer, is again full, & I see, quite recently some evidence of a yielding of reserve & timidity among Turks.

My first Vol. of Notes on the Gospels, incl. Matt. & Mark, is now finished. I send the last form to press today. It is a book of just 400 pp. & I am having extra copies of portions of it struck off as tracts.

My wife joins me in kindest regards.

I am very aff'ly & respect'ly Yrs
Geo. F. Herrick.

Constantinople, March 3. 1868.
Rec'd May 5.
Answered May 20
Herrick, Geo. F.
[illegible]
Mission to Turkey

Constantinople June 14th 1865

Rev. R. Anderson D. D. Sec.y of A.B.C.F.M.

My Dear Sir.

Your letter in reply to a letter of mine to Dr. Wood reached me last Tues. Of that letter I would say, first, that it was written, not as a public letter, to go upon the files of the Miss.y House, but, - in accordance with a permission & request on the part of Dr. Wood, that I should, if I chose, address him freely & unofficially in reference to my work, & secondly, I designed my letter to be, - not a criticism upon any-body, - but an earnest but brief appeal in behalf of my work & the great, & difficult field to which I have been called & I hoped it might "provoke to love & good works" to faith & prayer for the Mohammedans.

I thank you for your letter to me & am glad to be disabused of the impression which a remark in one of your own letters to our mission, to which I alluded, in my letter to Dr. Wood, - had made upon me. I am aware of the great burden imposed upon yourself & your associates in supplying the several fields with men & I know that those fields are likely to be best supplied where, first, there is something especially to arouse interest among Chr.s at home, & secondly, where this interest is aroused by personal representations on the part of the miss.y at the Miss.y House & before the churches.

I feel that the field in which I have been, for so long, laboring alone, is one which has real claims & large claims upon the Board & upon the sympathies & the faith of those who support the Board.

I do not want to have this people neglected or left to other Miss.y Societies, & I have sometimes felt that I had been remiss in presenting fully & strongly, these convictions.

You are aware that considerable of my time has been given to literary labor, There is always such labor to be done, but I have long felt, & more & more strongly of late, that we need to explore & report on our whole field, that is, make tours through the interior of the Country. This matter was presented before our Ann. meeting, & it was the decided judgment of all that I ought to do something in this direction & that judgment found one expression in the fact of my appointment as delegate to the Central & Eastern Missions next year. It was thought that I could couple this duty with my plan of miss.y exploration of the Turkish interior field.

Simultaneously with the decision to do work of this kind has come up the question what to do with my family. My wife's health is delicate, & with the prospect of another confinement the coming autumn, there is no probability that

I should be able to tour at all. We have therefore after much thinking & prayer & full consultation, about decided to endure the pain & trial of a years separation, for the sake both of her health & of leaving me free to engage in a branch of work which seems to demand attention. She will probably go on to the U.S. taking our little boy, in company with miss'y friends who will soon leave here. I shall ask no extra appropriation, but receiving my usual salary & doing my work, provide for all expenses of my family. I hope this step, – sanctioned by all my brethren here, will meet with your approbation. A formal vote has not yet been taken, but of course, _will_ be before my family leave.

I am encouraged by the accession of Mr, – now Rev, Henry A. Schauffler to our working force. Altho' his health is not yet what we could desire. I trust he will, by next year, be able to preach, & with Mr. Washburn, to care for the interests of our work here during my absence in the interior & subsequently, while I go to the U.S. for my family.

I am just now commencing the preparation of a Primer in Turkish, a small affair, to be followed, _perhaps_, by a Reading book.

I will send you copies of my Notes on Matt,

& mark, as you requested.

Believe me, with aff^te respect.
Ever Yr. ob^t servant.
Geo. F. Herrick.

Constantinople, June 14/1865.
Rec'd. July 8.
Ack'd Aug 3, 1865
√ Return [illegible]
v [illegible]

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Constantinople Nov. 16th 1865

Rev. R. Anderson D.D.
Sec.y A.B.C.F.M. My Dear Sir

It is about five months since I wrote you last. The interval has been filled with a greater variety of incident than has been usual in my miss.y experience thus far.

On my return to Cons.ple after accompanying my family to England on their way to the U.S. I found the city in the midst of the gloom & panic which the terrible visitation of the cholera, which was just then beginning to rage with violence, spread through it. Others have written of those trying days & it is quite unnecessary for me now to write of them. It was a privilege to be at my post of duty then, & I never felt that the hopes & consolations, the sure refuge of God's word were adapted to human wants more forcibly than then. Others were able to do far more than I was for the relief of physical suffering, & were the means of saving many lives. I found time to finish the preparation of a little book in Turkish called "Elementary Instruction for Children" with the design of meeting a want, which the Turkish Government, in its present very laudable exertions to establish schools & provide them with suitable books, has failed to supply. There is nothing, as yet, simple & interesting at the same time, nothing which will at once awaken the desire to learn, in young children, & lead them on gradually according their ability for acquiring. This little book was ready to be put into the Censor's hands early in Sept.

On the 9th of Sept, after much deliberation & hesitation on account of our uncertain knowledge of the health of the Interior, I left Cons.ple, accompanied by B. Pasagh our preacher at Yeni Kapoo, to attend the ordination of the native preacher at Caesarea & with the further design of visiting the so-called Kuzzelbash Koords near Sivas, &, generally, of making observations & gaining information, to the extent of my opportunity.

concerning Mohammedans & the practicability of labor among them, in the Interior of the Country.

We spent the 2d. Sabbath of Sept. at Nicomedia, leaving there, by post route, for Angora, early in the morning of Monday the 11th. That afternoon & the following morning we passed between & over high, precipitous hills & enjoyed keenly the pure, free mountain air. At Geveh, where we spent Monday night, the people were so much afraid of us, as coming from Consple where they supposed the cholera to be still raging, that we could obtain neither food nor suitable lodging, & so went to the Mudir's, who perforce received us as his guests.

At Torbali; a Turkish village of some 400 houses, where we spent the second night, we had a long & pleasant talk with a young Turkish teacher & one or two others & gave them tracts.

Beg Bazar & Ayash, through which we passed on the fourth day are large places & centres of numerous villages, all Turkish, & the Turks of these places have still the old aversion to foreigners, are fanatical & discourteous, except as they were made to respect the firman with which I was provided.

We arrived at Istanos, the village where our new Protestant brethren were persecuted last year, on Friday P.M. the 15th of Sept. & had several hours very interesting & gratifying conversation with the brethren. I was deeply impressed with the importance of sending a helper there without delay & have been gratified to learn that there is a prospect of a man being found, for the *present*, at least. My arrival there was timely ~~&~~ in accomplishing one result I had little calculated. One of the brethren was desirous of marrying an Armenian woman, — there are no Protestant *women* there as yet, — & her friends were, through their priests, trying hard to extort pledges from this brother which would have sadly embarrassed him, but on my arrival, they feared the parties would be married by me & so the priests *at once* married them leaving this brother free from all pledges, of whatever kind.

On Sat. morning we went to Angora, where we had a pleasant visit with B. Abkar, our native helper, & where I had the especial pleasure of seeing the Hassan who some years ago suffered severe persecution & loss for the sake of Christ & the Gospel, & whom I lodged for some time in my own house in Constple. He was baptized last summer by Bro. Farnsworth, who has, I believe, written you an extended account of Hassan. He appears very well, his christian profession is perfectly well known in the city & he lives in safety, supporting himself at his trade, that of a cobbler. He is uniform in his attendance at chapel & has a "good report" among the brethren.

I called on the Pasha, was courteously received, & presented him with a copy of my Commentary.

We left Angora on Tuesday 19th Sept., & at Yakhshi Khan, where we spent the night, were very courteously entertained & had a long & interesting talk with some ten of the principal men of the village, including the Imam & Hodjas. They were very shy of religious discussion, & it needed a good deal of caution & a conciliatory method not to offend seriously men who hold, evidently, to the old Mohammedan idea that religious inquiring is itself a sin, as if there could be a doubt that their faith is right & that of all others heresy! The most palpable evidence of an impression made upon them was that the call for evening prayers was an hour later than usual. The muezzin who called & the Imam who led the prayers were with us till long past the usual time. The country between that place & Yozgat is undulating, something like our western rolling prairies, the soil excellent, but I am struck with the almost entire absence of trees in all those interior regions. We were in Yozgat from Thursday eve'g till the following Monday when we left for Caesarea, where we arrived Wednes. Sept. 27th & were very kindly welcomed by our miss'y brethren & sisters.

The time of my visit to Caesarea was one of rejoicing, both to the miss.^{ies} & the church & people, as it was the occasion of the consummation of the pastoral relation between their preacher & the church, which had been looked forward to for a long time previous. It ~~would be~~ is not necessary for me to give any specific account of the services of that occasion, as the brethren at Caesarea have doubtless written fully on the subject. I cannot, however forbear saying that || the whole appearance of the candidate during a prolonged examination & on the day of his ordination & in all that I saw of him, impressed me in the most favorable manner. I was much gratified at the evidence of his growth in mind & in character since I knew him in the Seminary at Bebek. I was highly gratified also with the appearance of the church & people generally, their intelligence & their affectionate cordiality. I was quite taken by surprise by the social courtesy & propriety shown at the large congratulatory gathering in the house of the new Pastor in the evening of ordination day, hardly expecting to find so much of social refinement in the heart of Asia Minor.

In common with all who travel in the interior of the country I was struck with the character of the villages immediately surrounding Caesarea, the houses built of hewn stone, & the people showing a very unusual amount of intelligence & enterprise. //

We visited the grave of Rev. Mr. Gridley, one of the miss.^{ies} of the Board, who was buried, nearly forty years ago at Enderlik, at the foot of Mt. Ergias, & were very cordially received at a Greek monastery which we visited in another village, a courtesy quite in contrast with the uncivil treatment shown us at an Armenian monastery a few days later.

Leaving Caesarea on Friday Oct. 6th in company with Mr. Livingston & Mr. & Mrs. Giles, we called at Germir, an hour distant, where our brethren have a school, & in which to my complete surprise, I found two little Turkish boys, Ahmed & Ali by name, seven & five years old respectively, bright looking children, who are sent there by their father to learn to read & to be taught Christian truth. They read to me about Christ & the Holy Spirit, & I pray they may yet be called of the Holy Spirit to preach Christ & his salvation to their own people. We spent a night, very pleasantly with the brethren at the out-station of Munjisoon, & I was much pleased with the enterprise of the Protestants there in themselves purchasing a ~~more~~ suitable site for a chapel than the present one, with the design of using their present building for a school.

We spent the second Sabbath in Oct, at Gemerek, another outstation of Caesarea, where I preached to an audience of more than a hundred very attentive hearers. The village & the people of Gemerek are much ruder than in some other portions of the field. I may say, in one word that all I saw of the work in the Caesarea field gratified & encouraged me. I did not expect to see much of Turks there, & unfortunately two or three enlightened & friendly men I had hoped to see, were out of town at the time of my visit. We were very courteously received in our call upon the Governor of Caesarea ~~Kaimakam~~, & he subsequently returned the call in a very civil & friendly manner.

At Sivas also my interviews with the acting Governor were very free & very pleasant. I also visited the new Turkish school recently opened there,– of a higher grade than the ordinary schools, like those which are being opened now in all the principal places in the Empire,– & the large Armenian school. I was much pleased with our new chapel building at Sivas, & found an attentive audience of 60 or 70 on the Sabbath. Mr. Livingston had a severe attack of sickness during my stay there, & I greatly fear it will have to be decided best for him to return to the U. S. next year. // In company with Dr. West & B. Stabet, the teacher at Sivas, I started on Mond. the 16th ult. for a tour among the so-called Protestant Kürds, I will give you extracts from notes taken on the ground.

Gündüz, a Kürdish village 6 hours from Sivas, Oct. 17th. We reached this village last eve'g just before sunset, & easily found the house of the man known as Lame Ali the Protestant, who welcomed us & made us as comfortable as he could. The room in which we are lodged has no means of ventilation except thro' the door & fire-place, in which a fire was at once built & kept up for a light. The villagers began to come in very soon, & for five hours we sat in that room, with from 20 to 40 persons crowded into it, & read & talked to them a large part of the time. indeed as long as we could. Shortly before 11 o'clock a whole lamb, roasted, was brought in on a pole 6 or 7 feet long near one end. As the *other* end was rested on the low table the lamb was up almost to the top of the room. It was then slid down, the pole removed, & two men proceeded to '*carve*' it up small with their fingers. A lamb so prepared in honor of guests they call a "corban" – or sacrifice. The lamb was quickly dispatched, after which all dispersed except our host & two others, the so-called Protestants. Our host said. "They have eaten & separated now see what they will do; now they will find another opportunity against us." & another said, "You ought not to have opened up so freely before them", referring to our talking in the eve'g. I said, "We have simply preached the Gospel & in just the way we always do when men will hear. that is our duty." I saw they were not satisfied, & so, as I might never have another opportunity & as the object of my coming here was *special*, & could then be accomplished, I *talked* till near 1 o'clock with them. It seems they have long since rejected their ancient superstitions & received the Gospel, but, without a teacher, they know little of it. Moreover they are watched & persecuted by their neighbors, & having long looked, almost in vain, to us for protection & instruction are now wellnigh discouraged. There are 2 families of them here & 5, in all, in the near villages. Their Sheikh, as they call him, lives eight hours from here, where we expect to spend tonight, & in that vicinity are a still larger number of families of the so-called Protestants. The countenances of the women are expressive of more intelligence than I've seen in many Turkish villages, & the children look bright, notwithstanding they run about clad—rather unclad—in scanty, dirty rags, utterly untrained, "like the wild asses colt". This is wild, rough work, but I've never felt happier than in trying to do the work my Master sent me here for, in the close air & amid the vermin of this room, at midnight, surrounded by a company of very ignorant men & children." Wednes. a.m. Oct. 18th Medjid. (Sheikh's village) Before reaching here we stopped at a small village which is nearly all "Protestant," to request any there who would like to see us to come here, & also that they might circulate notice of our arrival in the villages near. We did not find the "Sheikh" at home, & tho' we sent to the mountains for him he has not arrived yet. His brother & his sons appear intelligent, but not one of them all can read! We have had some plain talks with those present last night & this morning. Some things are now clear,

1st These people were formerly, tho' nominally Mohammedans, really heathens, paying a respect amounting to worship to their chief Sheikhs & from time to time bowing idolatrously before wands cut from a certain tree & kept in the

3d

the houses of their Sheikhs.

2d. But their religious faith & customs had too little of substance & body to hold them firmly, & their faith in Mohammed & the Koran was, & was known to be, a mere lip-confession. When therefore, some dozen years ago, Armenian Protestant brethren brought them the Gospel, they professed, whether in sincerity or with hope of advantage, to receive it & ever since that time, some score or two of houses are known as Protestants, & they adhere to this profession, although they have suffered a good deal of persecution from other Kürds.

3d. They are now very timid & fearful. This timidity & fear is so great that one can make nothing of their talk while other Kürds are present, for then they will avow precisely the same belief in Mohammed & the Koran as in Jesus & the Gospel, & express almost entire indifference as to learning to read or for instruction of any kind.

4th. They are excessively ignorant, perhaps not one of them all knowing how to read well; & their knowledge of Christian truth is almost nothing; yet they seem intelligent & capable of learning, some of them particularly so, & there is no doubt that they are a step above other Kürds in intelligence & in character.

5th. They are very much discouraged in respect to getting help of any kind from us, in view of the very feeble & long intermitted efforts which have been two or three times made for their instruction. Once bold, & desirous of being enlightened & reckoned as Protestant christians if they have become timid & discouraged, is not the fault largely our own?" Sivas Friday Oct. 20th. "After writing the above, the "Sheikh" came, & after some miscellaneous conversation in which he showed considerable intelligence, but talked "in the air" a good deal, we signified to him that we wished to see him in private or at least enough so that we could learn his real sentiments; I met him in a dark, very close, stifling *stable*. He at once said, in a half suspicious, rather impatient, discouraged way, "Do you come in love? Do you receive me as a brother? Can you help us? Can you save my sons from being taken as soldiers?" I pointed out to him as I had again & again done clearly to others before, their *present* fault — bold tho' they were formerly — in a timid & equivocal confession of their faith, if they have such, in the Gospel & in Christ, their neglect to *read* the Gospel they profess to receive, & their *present* unreadiness to *risk* anything for their new faith. I told him we could assure them of help & of protection if *they* would vindicate their claim to their *name* *Protestant*, — & show themselves worthy of protection. I told him moreover that we could not go back to persecutions of ~~past~~ years, with the idea of securing redress for these I then told him we could send them a teacher & asked if they desired it. He said, "Yes we heartily desire it but we are afraid. If you can send him with a firman, with power to protect us, well, if not, we will remain as we are & trust in God" //

On returning to Sivas from this little tour among the Kurds ~~to Sivas~~, we were very courteously & hospitably entertained by a wealthy Turk at Kangal, to whom I gave a copy of my book & with whom I had considerable conversation. My letter is already so long that I have not time to speak particularly of the latter parts of my tour. I was so fortunate as to meet Mr. Walker & family at a village one day's journey this side of Sivas, where we had a very pleasant visit. At Tocat, where I spent the Sabbath, I was pained to see the spiritual work so far behind the promise given by a very neat & commodious chapel. The pastor, there has however, the full confidence of the miss.ies My interest was much excited by the ancient tombs at Amasia, & by the whole character of the site of the city, - & no less so by the beautiful situation & pleasant surroundings of Marsovan, where my visit, though short, was very pleasant indeed. I was well pleased with the appearance & promise of our Mission school there, & with the congregations & S.S. on the Sabbath, I had there a long & deeply interesting conversation with a Turk of much more than ordinary intelligence & reading, in which we discussed the old question of the relation of human reason to a divine revelation, and I had also interesting interviews with several other Mussulmans, all of whom were very courteous & friendly. I left Marsovan on Monday the 6th inst, accompanied by Mr. Smith who went to Samsoun to meet Mr. & Mrs. Bryant & I had myself also the pleasure of welcoming them to the Interior, & of spending the first night of their land journey with them at a Khan 2½ hours from Samsoun. They were in good health & spirits. My voyage from Samsoun to Cons.ple was somewhat stormy but I arrived here, in God's good providence, in safety, Tues. morn'g last, & was grateful to receive good news from my family now increased by the birth of a second son.

//This tour, just finished, has been refreshing & encouraging to me. It has left a more vivid impression of the ignorance & degradation & oppression in which the masses of the people live, & of the elevating, enlightening, saving power of the Gospel of Jesus Christ. //

I expect to print the little book to which I referred on my first page immediately, & hope, D.V. to start in about two months, for another tour in the Central Field.

I remain Very Truly Yours

Geo. F. Herrick

Constantinople, Nov. 16. 1863.
Rec'd. Dec. 14.
Ack. Feb. 27 [illegible]

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Const^le Dec. 5th 1865

Rev. Dr. Anderson

My Dear Sir,

Recent letters from my wife induce me, with the approval of the rest of brethren here, to forego my proposed visit to the Central Mission & go to the U. S. via England, stopping a few days there, with the hope of reaching Boston about two months from the present time. My wife has not asked my immediate return, but from her letters I am sure that the probability of her being able to return next Autumn, which I very much desire, will be very much enhanced if I can be with her during the trying months of the late winter & early Spring. I regret the change in my plan the less that Mr. Washburn will have a similar opportunity to the one I have recently enjoyed, of seeing the encouraging work of the Interior. He will go, D.V. in my place southward. I expect to leave here in about three weeks & to spend "The week of Prayer" in London.

Yours very truly

Geo. F. Herrick

Constantinople, Dec. 5. 1865.
Rec'd Jan. 12, '66

✓

Providence. R. I. Jan. 29th 1866

Rev. Ward

My Dear Bro.

I am, as you see, in God's good providence, once more with my family. I arrived by the Java, 2d cabin last Friday eve'g, spent the night with r. Wood & came right on Sat. morn'g up Connecticut Valley so as to reach here at. eve'g. We had a pretty good passage n the Java, considerable heavy weather owever. I find my family quite as ll as I expected, but baby is feeble ives us considerable anxiety. My ddress for the present is here. here you will please send all my etters &c. Please inform Dr. A. of y arrival.

Yours very truly & aff'ly
Geo. F. Herrick

Rev. G. F. Herrick,

Jany 30/66,

writ. Jan. 30.

Dr. Anderson.

Meriden Feb. 16th 1866

Rev. Dr. Anderson

My Dear Sir.

I received a note fr. Dr. Clark last eve.g saying that you had returned & were expecting me at Boston. It seems that a letter I wrote Dr. C. some ten days ago failed to reach him. Thinking I might "kill two birds with one stone" I wrote him, in your absence, suggesting that I sh.d speak on my miss.y field somewhere whenever I sh.d come down to confer with you & having you at the Rooms to designate the day I sh.d come. I suggested this because of the expense of travel & because I cannot be away a *great* deal or very long at a time fr. my family. If I had come down today I sh.d arrive in the eve.g, & perhaps late, wh. w.d not be pleasant, & besides I am desired to preach & speak on missions *here* tomorrow. So I decide to come down *next week*, probably on Thursday, & remain in Boston or wherever you may direct, for the Sabbath. I must go to *Andover* & w.d like to address the students of the Sem.y on this occasion. Whatever division of my time fr. Thursday eve.g till Monday may seem best to you, please make

I shall hope to hear fr. you by return mail &
if there is any reason why I sh.d come down on
Wednes. I will do so.

Yours aff.ly & with great respect
Geo. F. Herrick

Meriden, Feb. 16. 1866.

Rec'd Feb. 19.

[illegible]

Boston Feb 24th 1866

Dr. Anderson Sec. A.B.C.F.M.

My Dear Sir

I promised to put in
riting my request that the
lan proposed by me to Mr. Wash-
urn & more recently to yourself
n regard to my expenses, might be
id before the Prud. Comttee, for their
pproval, — or disapproval if it
hall so seem best to them.
hen my wife left Constple
st summer, I proposed to our
iss.n Treas. to let my salary run
n & let my acct remain wholly
th him, both for myself & for
y wife in the U.S. & assuming all
velling expense of myself & fami-
till we shd be again at our
st. I thot this wd be simpler
ertainly not less advantageous

for the funds of the Board.
Furthermore I wish to avoid the necessi
of seeing published in the statement
of disbursements large sums for
expenses of myself & family in
America & travelling to & from
Constple. e.g. the expense of the retur
to Constple of Mr. E. E. Bliss & family
was almost $2000. If the plan
proposed by me & approved by Mr.
Washburn & as I had supposed re
ported by him to Mr. Ward & the
Prud. Com., is now endorsed by the
I shall, unless sickness intervene
be able, by rigid economy, to bring
the ends to meet & get back to Const
without drawing anything beyond my salar fr. th
funds of the Board. You will ea
see that this cannot become a r
or a precedent, for the expense
travel is so great that miss.is
cannot, except very rarely, affo
to assume it. I may say

that, if the Prud. Com. shd disapprove
ed the plan proposed, now that I, as
well as Mrs. H. are in this country
shall be obliged to ask them to
low me $100. in gold, for part pay-
ent of her expenses in return
ast Summer, else I shall be in
bt to our Treasurer, on my return
Consple. It wd be more gratifying
our feelings & appear better on the
ublished statement & be a small
vantage to the funds of the Board
hd let my understanding with Mr.
ashburn be carried out.

Yrs very Respectfully
Geo. F. Herrick

Rev. Geo. F. Herrick

Boston, Feb. 24, 1866.

Rec'd. Feb. 24.

ans'd by Mr Ward
Feb 27

✓ [illegible]

Boston Feb. 23d. 1869

Rev. N. G. Clark D. D.

My Dear Sir

At your request I put upon paper my statement made today concerning the imperative need of another missionary to be sent at once, to Constantinople, to engage in the active missy work in that city. Of our six missies there you must count out *three* as missies not to ~~to~~ the Capital, but to all Turkey, viz. Mr. Washburn, whose time is taken up with the Treasury & the care of an English service, Mr. Bliss, whose whole strength is given to the paper, issued fortnightly in Armenian & Armeno-Turkish alternately, & Dr. Riggs, engaged in the Revision & publication of the Bulgarian Bible. My own time is also partly taken up with work of the Press in Arabo Turkish. Mr. Schauffler has not yet acquired the language sufficiently to preach in it, & there is left only Mr. Trowbridge to superintend the work already begun & push forward into the open doors & inviting fields among the multitudes of the Armenian population. Dr. Riggs & Mr. Bliss are both in feeble health. Mr. Washburn is over-worked & just now compelled to be absent from his post, I am at home on acct. of the health of my family & meantime the burdens of those who remain are crushingly heavy while it is impossible to push out aggressively in new conquests for Christ as we long & have been ~~for years~~ longing to do for years. Yet there has been no time during the last six years when our field at Consple was more hopeful than at present, if only our miss'y force were adequate to its cultivation. Consple is a great commercial centre, the great centre of all the Empire To it crowd the more enterprising from the Interior From it go back controlling reflex influences thro' all the land. We must man the capital. We must have more direct, active miss'y labor among those 120000 souls or our successes in the Interior lose much of their value. The soil is a hard one & the laborers need large faith & patience They need also the ability to stem the tide of both Oriental & European infidelity & worldliness & apply the healing power of a pure Gospel to the many forms of spiritual disease there developed & developing. Can you not find for us in the present Senior class of Andover or Union such a man as we need? You cannot send us too good a man. The best man will find full scope for his best abilities & his most earnest devotion.

May I not hope to take such a man with me when I return next Autumn?

Yours very truly

Geo. F. Herrick.

Feb. 28. 1866

attended to

Meriden Feb. 28th 1866

Rev. W. Warren
My Dear Brother.

I have heard that you are
be at Lebanon today & have thot. of
ming out to see you, but decide to write
u a note to Mr. Downs' care hoping you
ll get it before you leave the village.
have heard from two directions that
u will probably call upon me to speak
th you at miss.y conventions on the
necticut River in this state & Vermont
ow I wd. like to know as soon as possible
e amount of your expectations from
e in this regard, so that I may see
ow far it will be possible for me to
eet, them ~~those expectations~~. You are aware,
presume, that the reason of my visit
this country is the health of my family.
came home earlier than I, at first,
pected, because they were needing my care,
ithout wh. I cd. have no reason to hope

we sh^d be able to return next Fall. I cannot therefore be absent from my family more than a small portion of each week. Moreover, my own par who live in Malone N. Y. I have not ye seen & as the distance is considerable I have postponed my visit there till the weather sh^d be mild enough to justify me in taking our feeble infant son on so long a journey. We have hoped to go Northward in about 2 weeks. Meantime I am engaged for the Sabbaths at Hanover & Thetford. I supp It is proposed that I speak on miss^y work to the churches in Northern N. Y. & Vt.

Besides what I have now said the question has arisen in my own mind whether the method of presenting the claims of the miss^y work by Conventio specially got up during the week. does not give the impression that the Foreign miss^y work is an outside thing instead of being, - what it really is & sh^d never be forgotten to be - a part of the proper work of the churches of Christ. Is not the method of ~~giving~~ finding place for a presentation of For. Miss.y claims & facts on the Sabbath, fr. the pulpit & in the Sab. eve'g meeting, calculated to ensure a more healthy & vital & permanent interest? You will excuse this query I am sure, It is nothing more. I shall hope to hear fr. you as soon as possible.

My family all have colds, at present, & the baby a pretty severe one.

Do not think, fr. what I have written, that I do not wish to do all in my power to advance the cause of missions while I am among the churches. It was *the* thing wh. most reconciled me to the necessity of a visit home, the hope of serving the cause abroad by being the means of awakening sympathy, interest & prayer in the Schools & churches of my native land.

Yrs very truly

Geo. F. Herrick

Rev. G. F. Herrick.

Meriden Feb. 28. 1866.

Rec'd March 9.

To Mr Warren.

Meriden March 2d. 1866

My Dear Dr. Treat

I write this morning
with the purpose of learning just
hat you are expecting of me in rela-
tion to Mr. Warren's work. While I wish
o hold myself at your disposal as far
s possible, I fear, — & the more after
letter recd. fr. Mr. W. last night
that I shall not be able, wisely to be of
uch service to him. I could have gone
ne or two days of this week, two or three of
ext — & a day or two early week after next —
ut he did not mention any time when
e wd. like my help only in general in-
imated that he wd. wish me to travel with
im for some weeks or months. If I
ere to do this I shd. defeat the very
urpose I had in view in coming home
his winter, viz, to so relieve my wife
f an over burden of care that we might

hope, with God's blessing upon us & our Chil^n, particularly our little one, to return to our post at Const^le in the early Autumn. I will work as hard as one c^d desire on the Sabbath & will go - for a day or two at a time - occas-ally during the week, if desired, but it w^d be well to regard economy of expense & dista as we expect, D.V. to be at Malone N.Y. after two weeks more.

I shall hope to hear from you soon. Yours very aff^ly & respect^y

Geo F. Herrick

P.S.

I found our baby suff^g fr a severe col on my return & all my family have col except myself.

Rev. Geo. F. Herrick

Meriden, March 2. 1866.

Rec'd. March 3.

Ans'd " 5.

Rev. Geo. F. Herrick. 36

Meriden, March 13. 1866.

Rec'd March 15. 20.

Meriden aug Mar. 13th 1866

My Dear Dr. Treat,

You will wish me to report to you occasionally, & I now
o so with considerable pleasure
l wrote you of my visit to And'r.
you will have noticed that I
id not feel very much encouraged
y it; I sh'd like to hear your own
impressions of your visit subse-
uently. Sabbath before last I
pent at Thetford Vt. & had a very
leasant time, preached in the A.M.
ddressed the Sab. School, assisted at
l Communion Service, spoke again
n the Ev. at Monthly Concert. I
lso had a pleasant visit with
e aged parents of Mrs. Farnsworth
f Caesarea. Last Sab. I spent
t Hanover & feel much encour-
ed fr. the visit. I preached in

the a.m. addressed the S.S. at noon, & spoke of my miss'n field i the eve'g. I addressed the pious students yesterday at noon. 50 or 60 present, & I never addressed a more intensely interested aud.ce or felt more hopeful of an impression for good. The pastor & Profs were very kind in their expressions & altogether I enjoyed my entire visit more than I had any reason to expect & I trust good was done.

We hope to get to Malone this week, where I sh.d be addressed hereafter till further notice.

Yours very Truly.
Geo. F. Herrick

Rev. Geo. F. Herrick 37

Malone, April 3d. 1866.

Rec'd April 4.

Malone Apr. 3d 1866 " 7

My Dear Dr. Treat Ans^d 21. Ap. (C)

My wife & I have been talking of my writing to you with reference to lady of her acquaintance, & particularly in view of the School at Eski Zagra for hich, we suppose, you are looking out r a teacher. Our impression with re- ard to Miss Judd is that there is some ear her health w^d not be sufficient & particularly as she is rather desponding temperament. That she is a very worthy dy, we have no doubt. But a former class- ate of my wife in school a Miss Mary Prentiss of Langdon N.H. just now aching at Meriden, is we, think, every ay well qualified to be a successful ery useful miss.y as teacher or in y capacity. She has good health, is heerful, amiable, educated, & a true ch^n. y wife has spoken to her, & the subject is rather new to her, & if you should wish to make a proposition to her I wd. suggest that it be thr my wife would forward it & make further representations of her own. My only doubt is whether you could get her. If you can I have no doubt you would do well.

What day will your Anniversary be in May, where held & who will be the speak How long do you wish me to speak? I expect to confine myself to Mohammedan work. If the meeting is Friday or Thursday I will D.V. spend the foll'g Sab. at Medway. I haven't yet acknowledged & thanked you for yr. letter recd. a few days since. I had a pleasant & laborious ~~Day~~ Sab. at Ogdensburgh.

Kind regards to Drs Anderson Clark, Mr. Ward & others,

Yours very aff'ly
Geo. F. Herrick

Montreal May 21st 1866
Dear Brother Clark

I take a few minutes
hile I wait here for the train
tell you how exceedingly pleas-
t & laborious a Sab. I have
ust spent here, I addressed
o Sab. Schools, (Dr. Wilkes &
r. Bonar's) preached for each
those gentleman, & addressed
oo or 400 people in a large Hall
service intended to bring in
ilors, strangers &c, I spoke
ive times, averaging 40 minu-
ots to audiences averaging 400,
e, spoke without mss. - strictly
aniss, 7 addresses, twice taking
text in sermon form. I don't
ink it wd. be wise to work so
ard every Sab. but, after ten

hours in bed, I feel prett
well this morn.g. I retur
to Plattsburgh, where my fa
now are, this P.M. & I expec
preach there next Sab. & to
for Boston on Wednes. of next
I am sorry to say that
effort & that of my wife (I
wrote a very good letter to acc
pany yours) to get Miss Pre
to go to Eski Zagra have pro
unsuccessful. Miss P. is ke
at home by reasons connec
with her family.

I did not see Dr. Wood after
Sab. I spent in New York.
preached for Dr. Buddington
the A.M. & for Dr. Burchard in
eve.g. & addressed the S.S. of the
Presb. Ch. Mr. Kittredge is in th
& had a very pleasant Sa

hope to see you in some
days & remain
Yrs affly
Geo. F. Herrick

Rev. E F Hunnick

Montreal May 21.

Ans 24th

Rev. Geo. F. Herrick 39

Meriden Aug. 24th 1866

Rec'd. Aug. 25.

Dear Dr. Treat   Ans " 31

Yours of the 22d. inst. came
st eve'g, & altho' I feel that no
rk I can do in connection with Syn-
o. miss'y meetings is so important
o get my family into condition to
me in Oct. sh'd God's good provid'ce
r this, yet it seems clear that I
'l not to decline going to Buffalo & G
write this morn'g to Mr. Bush
Rochester, saying I will. Do come.
wife seems now to be really gaining
little baby is delicate but as well
we c'd expect, while teething, & we are
ing to be off early in Oct. Had the
k you propose for me been at any
r time or had it taken longer time
'd not possibly have gone, as I have
engagements wh. will keep me

closely pressed, if we go in Oct

I want Mrs. H. to go with me to

Pittsfield. Am I right in suppo

you wd. pay her expenses as well a

mine?

Yours very truly

Geo. Fettemick

P.S. Shall you want anyth

me at Pittsfield & if so what

40

Rev Geo. F. Herrick.
Meriden. Aug 28th
Rec'd Aug 29th

Meriden Aug. 28th [illegible]

Ans

Dear Dr. Clark

We think now rather
efully of returning in Oct. leav-
Boston Oct. 16th. Have you a
g lady you wish to send out
h us? You will easily see that
ircumstances of my family
l not allow me to do much for
e else. Still I will do all
y power, if it is desirable to send
some one with us. If there are
ll the better for them. If but
iss Carrie Ladd wishes, I under-
d to go this fall & the two c. go
soon together. You know the
must be engaged very soon
der to be secured. Please write me
. I must not forget to say,
ver, that our hope of returning is

by no means, even assured, & conf
one yet. My wife's friends think
are imprudent in taking her b
now, & my trial in this matter, &
in knowing what duty is, has b
& still is very great. When we
must pay for our passage.
ordered a room reserved for me o
Cuba Oct. 10th. 2d. Cabin. — Of co
we must decide positively yes o
no. I hope before that time the fi
of Providence will be pointing cl
the path of duty whatever that pa
may be. If I remain over the w
I shall, on baby's acct. think best
stay a whole year or nearly that.
I suppose if I now knew of some p
where I could have steady work greatly in
place favorable for the health of
family, I shd. strongly incline to
it duty to stay. But I do not kn
of such a place, & it wd, I appre
be very difficult to find. May b

es in Thy hand" is my hope &
ust.

Kind regards to Mrs. C. & to Dr.
How is his health?

Yours very truly
Geo. F. Herrick

Providence Sept. 24th 1866

Dear Dr. Clark

I wrote Mr. Ward on Thurs. last
t I was writing to Messrs Bates, agents
he Cunard steamers, not to reserve a
ce for us longer, On second tho't however
etained the letter & we now think it
t possible we may yet go by the "Cuba"
d prox, But it will not be wise to decide
solutely for a few days, Freddie's sickness
delayed our preparation & it may be im-
sible for us to be ready then, If we can
t go then we expect, D. V., to go on the 13th
t fr. N. Y. Freddie is much better since
day & tho' a good deal of care still, will, we
be quite well in a week or so. I hardly
et to be at Pittsfield at all. As my wife
not go, I am less anxious to go on my
acct, espec. as I can't be there till
night at best, And I hardly sup-
se my presence will be needed for any-

thing I cd. do, wh. other missies can,
as well or better. I do not quite cert
know whether you expect to send an
young lady with us. If so, will you
please communicate with Miss C
Ladd who wishes to return East. M
wrote me some time ago. I havnt wr
her because our own plans have been
unsettled. You know we expect to go
the 2d Cabin if we go by Cunard line.
it will cost only a little less than fir
cabin by Inman line. It would b
rather easier, however, for us to emb
fr. Boston. But as I said, we cannot
tell if it will be practicable for us
leave on the 10th for a few days yet.
My wife wrote Miss Pitkin, & has r
her reply. She thinks favorably of goi
but cd. not go till Spring.

In haste   Yrs respecty, Yr aff
Geo. F. Herrick

Rev. Geo. F. Herrick

Meriden, Sep. 24. 1866.

Rec'd. Sept. 25.

Pera. Constle Mar. 6th 1867

Rev. N. G. Clark D.D. Sec.y A.B.C.F.M.

My Dear Brother,

Perhaps I should make a failure of it if I were to attempt an apology for my long delay in writing you. It is four months today since our arrival & you had a right to a letter sooner, certainly; but with the thought of waiting till there should really be "somewhat to write post after post has been suffered to go by. The discomforts & weariness of the journey, with its various alleviations & agreeable incidents; the joy of arrival & the circumstances connected with getting settled in our "own hired house" once more, & the sickness of our youngest child are now all so much things of the past as to forbid recall & narration. I have counted & do "count myself happy" in being on my field of labor, in a locality & house at once eminently suited to my work & favorable for the health of my family. Moreover my associates in the Turkish department of labor, Mr. Washburn & Mr. Schauffler are near to me. I have mentioned Mr. W's name as well as that of Mr. S. because he was long since assigned to this department more especially, & because we desire to retain his particular counsel & aid. But his time always has been & perhaps always will be given, more than that of any ~~other~~ missionary here to general & somewhat miscellaneous miss.y labor, affecting all nationalities, & all departments & phases of our work. Neither he nor Mr. S. yet preach in Turkish. The Sabbath audience at the place of worship which was formerly & is now again under my care, has grown about as much as the capacity of the room will allow. It is a very attentive audience, numbering, recently, from 50 to 70 persons, mostly men, Armenians, Greeks, Bulgarians & Mohammedans. The latter are all inquirers, more or less deeply interested, except those who have passed the inquiring period to a settled christian faith. As I have not yet undertaken any press-work, (work on the preparation of books & tracts) since my return, I have thought it proper to give more attention than formerly to a pastoral oversight of the various people composing my congregation. I started a Tuesday Eve.g prayermeeting with the beginning of the year, & have had an average attendance of nearly 20 persons, with a good degree of interest. I also have a Bible class, to which all are invited, on

Sabbath morning. We have lately had up the question of forming a church in connection with my congregation, & it was decided, in consultation with the native pastors, not to add another to the already existing, feeble churches of the city but to celebrate the Communion & receive to Christian fellowship those who should desire it & who, after examination, should be thought worthy to be so received; but that their church connection should be with the church now existing in the city proper, of which Rev. Mr. Parsegh is pastor. So after suitable examination the church voted to receive those who offered themselves, (with the exception of one case which was postponed,) one Greek, two Bulgarians & one Armenian. Besides these, it was, at the same time, voted to receive Ahmed Agha & his wife Fatima into church membership. (The church feared so to receive & enroll them six years ago, when they were baptized & admitted to the Communion) In connection with our Communion service last Sabbath these six persons, representing four distinct nationalities were received to the fellowship & membership of the Vlanga Ch.

Am I right in the belief that there is no similar incident on record in the history of the Church?

Concerning my more especial field of labor, the Mo-
hammedans, I have had more calls from inquirers
& more personal communication with the people than
at any time, certainly since the persecution of 1864.
Besides Turkish Mohammedans I have both held conversa-
tions with, & seen at my service at least one Mussul-
man from the following nationalities, Arab, Persian,
Circassian, Georgian & Bosnian. Among these inquirers
there is great variety of character, & great differences in
degree of intelligence & enlightenment. Some are but little
impressed with the truth & their knowledge of it is yet
slight. Others seem much impressed & appear very
intelligent in their apprehensions of divine truth.
One comes, manifestly, to raise objections, which he
obstinately & confidently presses & discourteously refuses
to hear answered. Another is caught appropriating
to himself a fellow lodger's shoes while almost daily
coming to us & regularly attending all our public services.
Another earnestly presses us to baptize him on his ch^{n},
confession, although the death penalty for apostasy
from his hereditary faith is still in full force in
his native country, Persia. I go twice every week,
& Mr. W. & Mr. S. once each, to a room in Vizir Khan
which we have hired for the purpose of meeting
inquirers, & where we ~~never~~ seldom fail to find men waiting

to see us. Perhaps you will recollect my
eaking, while in America, of the case of a
ff. in the Turkish army. I saw this man on
y arrival & was as much pleased as I expected to
with his personal appearance & conversation. It
very much to be regretted that he was sent
ay from Cons^{tle} - not to his old position in
opean Turkey but into the vicinity of Damascus.
h certain stories to his discredit as a man of
th circulating & believed by some of his new friends
. I hope still to hear from him, by & bye, but
antime am obliged to say little concerning him.
has the misfortune to have an injudicious wife
possibly this thing is at the bottom of all which
w lies against him.

another case, to which I also referred in Amer-
ca, I have better news. The man from Marash,
was baptized by me &
o lived in my house & afterwards declared him-
lf a Mussulman under circumstances
ceedingly trying is expected here in a month or
with his family, intending to place his children
our hands to be taught & ready to make full
fession of his christian faith again.

Of ~~to~~ my wife's health I have nothing very encouraging to write. Yet we do not feel discouraged. She is not free from almost constant trou with her throat aggravated by frequent colds. I do not yet see that we did wrong to return when w did & I hope that the coming mild weather will be favorable for her. The winter has been very mild with almost constant Southerly winds. Such weather is not at all bracing but the contrar My own health is good & the children are well. I am rejoiced to hear of better prospects in re to candidates for appointment to the Foreign field hope we shall see some good reinforcements. Mrs. H. joins me in affte & respectful regards. Please remember us both very kindly to Mrs. Cl

I remain

Yours aff'tly & fraternally
Geo. F. Herrick

Constantinople March 6, 1867.
Rec'd Apr. 2.
Ac'd Ap. 15/67

Halki, Consple. Sept. 2d 1867

Rev. Dr. Clark, Sec. A.B.C.F.M.

My Dear Brother

I fear I am sadly neglectful in reference to my correspondance with you. I have duly received your kind note in reply to my communication of last March, & now within a few days, yours with reference to Mr. Schauffler's going temporarily to Marash. Before coming to the more important ~~su~~bjects, allow me to make a suggestion or two in reference to the coming out of new missionaries. Where young missy families are to make the same inland journey in the same season it is a *great* economy as well as an important alleviation of the weariness & discomforts of the journey for them to go together. E.g. ~~the~~ Milnes left us but a few weeks since with the various necy provisions for the way ~~but a few weeks since~~ for a journey of 120 hours by land, & now, a week ago the Bannums followed them over the very same road. It is very *desirable* that young missies, ignorant of the language & of the ways of the country should have, not a native even tho' he may be a good *servant* & perchance know a little English, but a brother missy on their first, trying journey. But it is a serious tax upon the time & strength of missies with all their own absence from home on tours to take these long journeys, & when they *do* take them they can *just* as well care for two families as one, & the *expense* too would be less. You may say that we should keep the family that comes first till the other comes, But we frequently do not know, at the time when the second reinforcement is coming exactly, & then we are, here at Cons^{ple}, poorly prepared, oftentimes to keep families with us. In going to the country for the Summer, we are obliged, for the sake of economy to go two families together often, & after the fatigue of our Ann. meeting, our wives need rest, & while they cheerfully & gladly do all in their power, "yea & beyond their power", for their miss^{y} friends coming & going, they are sometimes scarcely able to meet drafts wh. might perhaps be avoided. E. g. this Summer. Mr. Bliss & family are away in pursuit of health. The Riggses & Trowbridges are in one house at Halki with the whole Eski Zagra station as their guests for the Summer. The Schaufflers are at Bebek with his parents, she in delicate health. I bro^{t} my wife fr. a sick bed July 4th to our house here. The Washburns are at Candilli. The gist of all I would say is, that arrivals of new miss^{ies} between the middle of June & the middle of August is undesirable. I ought to have said that for the young miss^{ies} themselves it is the very worst time to be here or to travel on. We are pleased with what we see of all the new comers. The Baldwins have been with us 10 days & I think they will wear well. Some of us were strongly of opinion that the action of the Mission sh^{d} be carried out & they go on to Marsovan but they wished to stay here & are to stay.

I have lingered too long on the threshold & must hasten to speak of more specially important matters. And first of what you propose about Mr. Schauffler. He already knows the language much better than you are aware. In fact he uses it freely & well. Of course he is not perfect, not so much so as he will be in a few years, neither am I. There would be little advantage in his going to Marash which he will not gain if he goes, as he hopes to do, as delegate, both to that & the Eastern Mission in the Spring. It would be scarcely to be thought of by anyone, that he should go without his family & removing with them now, espec'y as Dr. is to be away wd. be scarcely less impracticable. I might go, were it not that I am just undertaking press-work which can be done only here, & also Dr. Pratt expects to work with me. On general principles I should not favor your proposition. Mr. S. could do but little at Marash for some time effectively in Dr. Pratt's place. He don't "know the ropes" there. And Dr. P. if I do not misjudge will undertake, will be able to undertake no work here, unless it be occasional preaching, beyond or in connection with the work he comes here for. Now look at the proposition in another light. Mr. Washburn has now no connection, specially, with Turkish work. He never had anything more than the connection of an adviser. It is expected that I will assist Dr. P. in Bible revision this winter, & next Summer go to Marsovan to assist in Theol. instruction in the Sem'y. If Mr. S.

goes to Marash who will have charge of Turkish work? If ever a position needs to be *well* manned it is when it represents a work *beginning*, or under difficulties or going thro a crisis, What I shall say further on will show you that our work is in one or more than one of these states, — Mr. S. knows his duty as a soldier in harness & will not, I think, refuse to go where he is sent, but his judgment I am sure, wd be against going to M.

I am sorry to say that if I am to be a faithful reporter of our work I cannot give so encouraging an account of it as last Spring. My Sab. audience is much smaller this summer, & several of those we fondly reckoned inquirers have gone away. In the case of two or three of these there have been aggravating circumstances which have been specially painful. As I looked over the list, a day or two since, of all who have been baptized on their Christian profession, & of prominent inquirers who have not been baptized, I cd not but feel that while there *is* something, *much* indeed to encourage, the number of apostates is sadly large. I have been fearing, almost expecting that I should be obliged to say, in this letter, that another has been added to the defections & departures from the faith. But in this, I gratefully rejoice to say, my hopes & not my *fears* have been realized. Mustapha of Marash, came on here with his family last Apr. having at last succeeded in inducing his wife to come, & we soon put his two little boys under instruction & found him a place to live, free of rent, & found him work. I felt that I ought not to do more than this in the way of aiding him in the support of his family, - except some aid at first in needful clothing. - But threw the responsibility of living within his means upon himself. But his Mussulman wife very soon became restless & discontented & would do nothing to aid in the support of the family. She did not find Constle such a paradise as she had anticipated. The result was that one day, in Mustapha's absence, she ran away with the childn appealed to the Govt & on representations being made to the Porte by Lord Lyons in consequence of wh, perhaps, her quarters were made none of the most comfortable, she came back again. But Mustapha's wages were delayed & they were a little pinched for food, & off she ran again two weeks ago. Mustapha was much disheartened, & ~~in~~ in his childish uneasiness & complaining spirit culminated, to my real surprise & grief in his deliberating whether or not he would accept the proposition of Govt to go back with his family. I showed to him clearly & he saw & confessed that so to go back would be to give up all pretence to Chn faith or hope for salvation thro' C. & return to Mohammedanism. I felt that this was a real point gained when he saw & confessed this. One other Turk, whose apostasy has pained me deeply, as he was long in intimate relations with myself, always wd insist & protest, & does still, that, at heart, he is a Chn, & shall always be. ~~Mustapha says today~~ I have purposely held out to Mustapha no promises whatever concerning his support or any worldly good. [illegible] This even the other Turkish brethren have tho.t me stern & severe, – I have told him he must choose. w.d actually choose between his faith, his hope of salvation, his soul, & worldly good. C. demands all. an entire surrender, & without a condition. How he is to live, what may happen to him is an after matter, a thing to be left to God. Today he told me he had decided to cling to his faith, to C. & to stay. We receive him as one weak in the faith, but we hope, in the faith. Indeed he was present at Communion yesterday & I allowed him to commune, hoping it w.d do him good & I trust it did.

I am now commencing a little book in Turkish on "Prot.t Ch.y" an introduction, – historical – Part I the teachings, II worship & III Dissemination of Ch.y. I'm now in Div. 2 under Part I Divine Ex.ce & attributes. I hope to finish the work this winter. My wife has proposed another thing wh. we shall soon carry out; viz, to print a few passages – lithograph – in large letters on sheets of paper. as is now done so much in America. – the Decalogue. Beatitudes Lords Prayer, some texts fr. Jn 3 & c & c, —

My wife's health is not altogether encouraging yet, indeed I fear it is not materially improved. Another winter will probably show whether she can endure this climate & next Summer, if spent, as we now expect at Marsovan, will show if anything is to be hoped from the Interior. Our little boys have both benefitted by our coming to the Island, & are indeed very well. I have received a letter within a day or two fr. Livingston at Sivas wh. shows so much of faith & — if I may use the word — pluck in the midst of circumstances really & very disheartening & disappointing that I venture to give you extracts fr. it although he wrote in the utmost confidence & without a tho't I presume, that it wd. go further. — I see that Mr. L's letter was left at the Bible House & I leave this for Mr. Washburn to enclose that letter if he chooses. The present state of the churches here is far from satisfactory. I think Mr. Wheeler's sharp talks increased the irritation. Indeed, in place of the blessing of the Spirit, for wh. we hoped at our last Ann. meeting, we are thrown into greater darkness. God grant it may prove that the darkest hour is just before day. With kind remembrances to Mrs. Clark in wh. as in those to yourself my wife joins,

I remain,

Very truly & fraternally Yours

Geo. F. Herrick.

P.S. I should have said that the Com. ad Int. in a meeting held today for substance endorse what I have written about Mr. S's going to Marash, & appointed myself with Mr. Washburn to reply to your communication. G.F.H.

Constantinople, Sep. 2. 18[illegible]

Rec'd. Sep. 23.

Ackd Oct. 18.

44

Halki Cons.^{ple} 4th Oct. 1867

Rev. N. G. Clark D.D. Sec. A.B.C.F.M.

My Dear Brother,

It is but a short time since I wrote to you, but one or two things I've heard lately lead me to write again soon. First let me say that Mustapha, of whose case I wrote to you, at last, against all my most earnest effort & to my great grief, went back, with his family to Marash. He said at last that he never would renounce Christ & persisted that his return was for his children's sake. The boys were doing very well indeed at their studies. I do not give up the hope that we may yet get hold of them. My miss.^{y} life thus far, in looking back over it this summer, seems to me very fruitless. And last week I saw a letter fr. Mr. Barnum of Kharpoot suggesting that work for Turks be given up for the present. Also I have understood that you gave young Schauffler to understand that it is not the intention of the Com.^{tee} to prosecute the work among Mohammedans especially & vigorously but rather incidentally & as the field opens. Now here ~~is~~ are suggested to my mind two questions 1st Is our meagre success due to the halting & doubtful manner in wh. we are sustained by our miss.^{y} brethren, by the Board & by Christian friends generally in America? & 2.° Has the Board in later years adopted a view as materially differing from the idea with wh. it set out on its miss.^{y} career as the references I have made above would indicate?

The first of these questions I've simply asked. In reference to the second I wish to say a few things. Of course I don't need argument to convince me that of two fields only *one* of which can be occupied, an open & promising field is to be chosen before a partially closed & unpromising one, & that Providential indications are to be regarded & followed in our endeavor to carry out our commission Matt. 28:20 &c. I have moreover long maintained that one of the most legitimate & hopeful ways of reaching & favorably & fruitfully impressing the Mohammedan mind is thro' the leavening power of the Protestant Chs. of Turkey; & therefore that our missies & native co-laborers everywhere should be led to feel that they are all & severally missies *directly* to Mohns just so far as it is possible to reach them. But practically we have almost always found that missies who are devoted chiefly to Armenians, even if they know something of Turkish, have their hands full of their own work, so as to be unable to do for Turks what *might* be done for them. What I complain of is a certain settled hopelessness, or easy *waiting*, in refce to Moslems, wh. seems to accord with their resignation rather than with a robust & active christian faith. While we do wait on Providence, & try to follow *that*, we are to walk by *faith* not by sight, by that which is the "*substance* & assurance" "evidence" of the things we hope & labor for. If the idea in reference to *Moh.* work to wh. I have referred had *always* ruled in the counsels of Pemberton Sq. where would have been the churches of the Zulu mission, or the present advanced & hopeful stage of the work in China? Once abandon the ground of faith & the terms of our commission as the one reason & the rule of foreign miss.y labor, & I see no end to retrogression, no answer to those who argue against going abroad by saying, "The demands & the promises of the home field in the forming of Anglo American character, are too urgent for us to attempt at present to cultivate the vast, outlying country all grown over, as it is, with the weeds & thorns & brambles of centuries". If unpromising fields are to be abandoned for the promising ones, naturally one will desire the most promising, every one will, & what centralization that wd. be! Can not the argument be turned right about & made to run thus with far more cogency? "Those portions of the field, as e.g. some portions of the American work in Turkey wh. have ~~shown~~ been worked with success may now be left by miss.ies. The work is a reformation; leave it to the Word of God & native agency. Go to the more needy, the harder fields"; I confess I feel a burden thrown upon me that I ought not to be asked to bear, when, in the midst of a difficult & trying work & it may be in the midst of the discouragement resulting fr. such a work, I must labor to keep others' faith fr. sinking, while I see that those upon whose portion of the vineyard the heavenly shower has fallen, find abundance of responsive sympathy & fervent prayer awaiting them as they "shout the harvest home". C. has bidden his servants "disciple all nations", & has given the assurance of his own presence as the support to their faith, & as I understand it fidelity rather than success is the guaranty of his approval.

As I re-read what I have written I fear I have expressed myself a little sharply. If so I beg pardon. My reflections this Summer have resulted in convictions something like the following. 1st The Mohammedan work ought to be prosecuted perseveringly & with faith. 2d. As far as is clear to me at present Schauffler & myself shd. both hold on here. 3d. I think we shall spend considerable time in tours, in the interior, with Constantinople as our centre. 4th There is promising work to be done by us in preparing tracts & books. 5th All through the country Turkish speaking miss.ies should be miss.ies to Turks, - hopefully & in faith, & not alone laboring for Armenians, or for Moslems simply by the way. 6th This should be the accepted & avowed plan on wh. the Board will work, in faith.

Once more & as ever

I am, affly & respectfully Yrs
Geo. F. Herrick.

Rec'd Oct. 29.
Ans'd Nov

Cons.ple Nov. 19.th 1867

Rev. Dr. Clark. Sec. A.B.C.F.M.

My Dear Bro.

It is tho.t desirable that I sh.d write you in connection with Mr. Schauffler, as there are two or three points on wh. something sh.d be said further. In the first place about the occupation of interior Stations by miss.ies to Turks. It may be said that the work at *most* places in the interior is not sufficiently advanced to occupy one man's time; i.e. the Turkish work c.d not be *pushed* to that extent with wisdom *now*. All we suppose immediately practicable is that at every Station shall be *one* man who shall use the Osmanly Turkish & especially prepare himself, by knowledge of the ch.r of Mohammedans, their habits of tho.t & methods of argument, traditions &c. to work efficiently *for* them, & shall *regard* *them* as his *field* of labor.
Then if a christian wisdom & ch.n zeal united to a robust faith sh.d fail to find him work immediately to occupy all his time, he will be prepared to labor for Armenians or others in intelligent concert with his associates.

The other point concerning wh. I wished to say a few words is the question of the practicability of a miss.y who is chiefly occupied with work in behalf of Armenians or Bulgarians doing efficient work for Mohammedans, to the extent of obviating the necessity of appointing miss.ies more *especially* for Moslems. My *opinion* on this point has been often & decidedly expressed. I will try to give some of the *reasons* wh. w.d it seems to me lead others to the same opinion.

1st. The insufficiency of the Armeno Turkish for a miss.y laboring for Turks. In most of the Central Turkey Mission, where Turkish is *the* language for Rayah & Turk alike this objection has less weight. But anywhere the religious language of Turks is, in many respects, peculiar to themselves: and very many of those figurative expressions used to explain Chr.n doctrine or illustrate Chr.n experience wh. are forcible with us & have become at least intelligible to Protestant Chr.ns here, are utterly unintelligible to Turks & must be translated into their idiom of religious speech. I need not enlarge upon this to *you*, who understand better than I the intimate relation of language to tho.t & feeling.

But in all *this* part of Turkey the Arm. Turkish in actual use, & I am sorry to say, that wh. has found place in many of our earlier publications in that dialect is, to the intelligent Turk, a barbarous & most offensive patois. I have had an educated & liberal-minded Turk as my Turkish critic much of the time for more than four years past, & nothing offends him so much in my style as an occasional Armenianism. We have miss.ies — good & successful miss.ies too, — whose language is the Turkish, whose *use* of the lang. is such that, while in ordinary business & social relations a Turk would take no offence at their style of speaking, especially as he looks upon them as miss.ies to Rayahs, yet if they were to attempt religious discussion, they would be sadly lame & at most injurious disadvantage. Many Turks will respect a man just in proportion to his mastery of their language and will regard with little less than contempt a foreigner who attempts to instruct them in religion while he is murdering their grammar. Mr. Wheeler wo^{d} very likely reply to me here that this wo^{d} tell against the style of those Galilean fishermen whose preaching was more fruitful in saving souls than ever that of the most accomplished scholar was. Unfortunately for his argument however, we come among this people as *educated men*. —

2^{d}. Notwithstanding the liberalising tendencies of late years & notwithstanding a growing freedom of relations between Turk & Ch^{n} in matters of business, & to some extent socially in the Capital & its vicinity, yet the inborn & ineradicable feeling of superiority the Turk feels, coupled with the contempt he inherits toward the Ch^{n} *faith* makes it exceedingly difficult for a miss^{y} to turn fr. his chief work in behalf of Ch^{ns} & give his odds & ends of time to miss^{y} work for Turks. While the Turk thinks the miss^{y} approaching him as a neighbor he will be cordial. When the tho^{t} gets hold of him. "Ah that gaour is trying to convert *me* too" he will, very likely, recoil with coldness, contempt & hostility. I have myself been in places in Turkey where the fact that you come from close relations with Rayahs bearing the marks of that association in your speech & manner will repel a miss^{y} almost as much as if he came fr. a region infected with cholera. But Turks are learning more & more not to class Protestants with other Ch^{ns}, natives of the country, but to extend to them a greater degree of cordiality.

3^{d}. A special preparation is needed, aside fr. lang. in order to the most successful labor for Mohammedans. —

Their customs, their social habits, their fine ideas of courtesy, their habits of tho't & modes of argument their religious superstitions & traditions must be made a special study or one will sometimes seriously offend & blunder. I have never seen the American who is not liable to make gross mistakes in one or more of these things.

4th. To be a Rayah to a Rayah & a Turk to a Turk uniformly & successfully is a thing quite impracticable except to the most versatile men, men of great vigor of constitution, & even then very rarely. Why is this impossible? you may say. Can not an educated Yankee acquire the nec'y knowledge & adapt himself to the double work? Work out this problem by mathematical formulae & the answer is an affirmative. Make allowance for friction, i.e. consider the obstacles, the hindrances, the changes, the failures of health, the multifarious occupations & cares of miss'y life, & the answer is certainly a negative. It is not impossible; it is impracticable. Miss'y life often falls far enough short of realizing your miss'y ideal or mine. –

I don't want to extend this letter beyond this sheet & so I will simply record my endorsement of what ~~he~~ Mr. Sch. has written (except what he says complimentary to myself) & also acknowledge your favor of 27th ult.

I feel troubled that I sh'd have made the impression, in my letter, of complaining of miss'y company. We do not want them to go to any boarding house. We want them in our own families. We all know too well the feeling of a miss'y just arrived on his field fr. the bosom of friends & home in America, & of those who are compelled to turn fr. their chosen work, to let the newly arrived recruits or the sick & wounded & disabled & returning soldiers go elsewhere than to our own warm & welcoming hearts & hearths. I'll write of my work this winter by & by.

Y'rs very respectfully & aff'ly Geo. F. Herrick.

Constantinople, Nov. 19, 1861.
Rec'd Dec. 12

Pera Constple Feb. 19th 1868

Rev. Dr. Clark, Sec. A.B.C.F.M.

My Dear Brother,

I have to acknowledge the reception of your kind note of Oct. — & also yours, addressed to Mr. Schauffler & myself of the 2d ult. — containing an extract from your letter to Ch. Miss.y Soc. London. I hope the C. M. S. will not take unfair advantage of the fact that their right to come in here & join in work for Turks was conceded some twelve years ago. Perhaps miss.y diplomacy is a necessity but it is certainly a deplorable necessity; & if our miss.ies thot it very undesirable that English & Episcopalian miss.ies should come in at all by our side, — & no doubt they did think so, — I question if they did right to compromise with Engh brethren by welcoming them to the work for Turks, on condition they would let Armenians alone.

"Offences" & meddling must needs come, but I fear that those who compromise & & follow "expediency", instead of leaving all issues, even threatening & possibly perilous ones, with God, must share the "woe".

I am sorry you did not speak more specifically of that portion of our letters, which referred to the more efficient manning of our field with reference to work for Mohammedans. I hope you will write on this subject before Ann. meeting. (What we desire, you will perceive, is the strengthening of our existing stations, — the principal of them, — with miss.ies making Osmanly Turkish a special study, & preparing for Moslem work.

While such men are entering, & God is opening the Turkish field, they could efficiently aid their associates in the already developed work for Armenians, Greeks & Bulgarians. Were this done, it would show, on the part of our Mission & the Board an active & confident & aggressive faith with reference to Turks & not merely a passive, patient & merely hopeful sort of faith. I need not remind you which sort of faith is the mother & inspiration of all miss'y labor, & its guaranty of success.

Do the Board & the Churches think that the Turks are hopelessly "sick" morally & religiously as well as politically? that they are altogether apathetic & unimpressible? Have our supporters in America reflected upon the significance of the fact that Turkey has, with a portion of her own subjects in revolt & with another & vastly larger portion in sympathy with the rebellion, successfully withstood combined Europe on the "Eastern Question." Have they reflected upon the fact that while we have had only the amount of one miss'y in the Empire, laboring directly for Moslems, with no schools which could be expected to gather in Turkish children; thousands of young Turks in Cons^{ple} alone, especially those graduated from or now in the naval, military & medical schools of the Government, have been sufficiently wide awake & impressible to occupy today precisely the position that thousands of young Frenchmen & Athenians occupy, the only difference being that over the infidelity & materialism of the one class is spread the thinnest posasible covering of an outward profession of Islam; The others wear the name & a spiders-web mantle of Christ.]

What is our Christian faith doing for these thousands of aspiring, intelligent, deluded young men? What for the millions of unenlightened, un-Europeanized, sincere Mohommedans, at our side, all thro' the land? Again & again have I "inquired of the Lord" "How can we open the door of access?" "What means can we try"? Shall we make trial of a school? Ideas of Turks concerning education & Christian schools not Protestant have advanced so far in twenty years that anything of that sort, to be a success, must be of a pretty high order or desire for education will not be strong enough to overbalance timidity & jealous fear of Protest^m. Shall we go boldly into public places, as Paul & Peter did & preach Christ the only Saviour? We know what the immediate result would be./ We should be complained of by the Police, to our "Minister Resident"; he would remonstrate with us & make our desisting a condition of his protection. If we should then persist we should fall into the hands of Turkish "justice". And/yet I firmly believe that twenty years hence will see Christian schools more especially for Turkish youth & Christian preaching to Turks in public places. But this is to be, thro' earnest, watchful, abundant & believing labor, expended in such ways as God shall ~~make such labor possible~~ by his providence, make such labor possible./

I did not think that I should write so much in this general way, before speaking specifically of those things of which I intended to speak, when I began.

And first. of specific methods of labor. This winter my time is largely occupied with my little book on Protest.t Chy. I expect it will be finished by the end of March. Then I shall be occupied in preparation for my Summer's campaign at Marsovan, where I am to instruct in Ch. Hist. incl. Hist. of Doctrine, Homiletics & Pastoral Theology. I expect to return in Oct, & to be occupied thereafter, in part with Dr. Pratt, in Bible revision. Meantime, Mr. Schauffler will have charge of all our meetings &c & will make at least one tour. Next Autumn we wish to attempt something more positive & aggressive. We would be glad to make the attempt to open a school & will do so if we can be supported. We believe we can make it a success if we can have a suitable building (for a day school) be supplied with some apparatus, for natural science, have one native assistant & give such time to it as we can ourselves. Do you approve?

Next I wish to speak of a subject I have thot. of often & anxiously for years. I refer to the migratory & unsatisfactory character of our own residences & the rooms we call chapels.

I feel confident that our work suffers from the fact that we have no suitable permanent centre for it. Our "chapel" is but a hall or room in some old house & at that we are obliged frequently to move.

And the case with our residences, is in some respects still worse. I cannot exaggerate the wear & loss of time, strength, money & household goods to say nothing of the really still greater care & anxiety attendant upon these constant removals from one expensive & incommodious house to another. The hunt for houses, the getting settled in new houses, the packing & unpacking, added to the necessity of partial breakings up & removals to & from the country for the summer every year, — all this is a draft & strain upon us which you can hardly appreciate. Neither my wife nor myself are strong, (and I might say the same of Mr. & Mrs Schauffler) & I have sometimes [illegible] questioned whether it is right [illegible] to sacrifice health to house-hunting, removals & unsuitable tenements. I express myself strongly because I feel confident that our real circumstances in these regards are not at all well understood at the Rooms. If the Board would authorize us to purchase or build suitable houses in connection with a suitable chapel room & perhaps school-room, & even if they would do something in this line, — if no more than to allow us to draw a sum equivalent, say, to five years advance rent, or £.1000. — & so favor our plan that certain munificent friends would feel encouraged to help us, it would, in my opinion, be a great relief & a great economy. /

Knowing what has been heretofore the policy of the Board in this matter, we wrote, nearly a year ago to a few private friends, but just after came your circular letter pronouncing against all such applications & ours, tho' endorsed by our Station, fell still-born. Perhaps you will ask how it happens that we are worse situated, in this regard, than other miss.ies I reply that a large number of our miss.ies because connected with schools or the Press & Translation departments have lived, both winter & summer, in the country. Messrs Riggs & Trowbridge have been specially fortunate in securing, at reasonable rent, unusually good houses which they can hold year after year. Could we also find suitable houses in a suitable locality in the city proper, we are just as ready to go there as to remain where we are, i.e. in the Frank quarter which is central to both city & suburbs. We ought, for our work's sake to be centrally located, but if we must rent, year after year, we may be driven out of the centre by sheer necessity.

Risk of loss by fire has been an objection to owning property here - (the Board does own ~~property~~ houses almost everywhere in the Interior) but we can now insure in British Ins. Companies. & property can be held by a secure title. Crosby Brown Esq. of Brown Bros N. Y. has promised to do something for the object we propose provided the Board endorse it & others, we should hope would do the same. £2500 to 3000 would be needed. Can you not sequester some legacy for us as has been done for similar objects before?

With aff'te regards in which Mrs. H. joins, I am

Yours fraternally

Geo. F. Herrick

Constantinople, Feb. 17. 1880.

Rec'd. March 21

Pera Constle Mar. 17th 1868

Rev. N. G. Clark D.D. Sec. A.B.C.F.M.

My Dear Brother,

Since Mr. Washburn left, the Com. ad Int. have had but one meeting - yesterday - of wh. I was appointed Secy & I send you, at once, the following extract from the minutes. "A letter from the Miss.y Rooms with reference to Miss Tracy's coming out to Sivas was read & the Secy instructed to express to Dr. Clark our approbation of the proposition". In reference to this matter I may say that, knowing the advantage Miss T. could not fail to render to the family of Mr. Livingston, I am specially gratified at this result: I only wish she were here to go on as far as Marsovan with us.

"A letter from Dr. Clark enclosing letters fr. Rev. Mr. & Mrs. Benj. Parsons, was considered & the Secy instructed to reply that, as at present advised, we would not feel justified in encouraging Mr. P's return to Turkey."

In regard to this vote I may say simply that the general sentiment among those who know Mr. P. is that while our ship is in the midst of "rough weather," to say the least, & every rope needs to be held "taut," it would not be wise to beckon to our aid one whose "record" is just what Mr. P.s is.

I know that the "footprints he has left" at Sivas are ~~judged~~ regarded by competent persons who judge only by his works, his fruits, to regarded as very little calculated to give heart, to a "forlorn & shipwrecked brother". & therefore, altho we have not the opinion of e.g. Mr. Farnsworth & Mr. Richardson, who were Mr. P's neighbors while he was at Sivas, we saw our way tolerably clear to the vote we have taken. I never saw Mr. P. myself, but from all accounts he seems to have had the impulsive & passionate temperament of wh. we are having so sad a case in Dr. Milne.

We have had an unusually cold winter & March thus far has been cold & stormy too. but we still hope for such weather as will enable us to start Apr. 18th for Marsovan. My work on my little book on Prot. Chy in Turkish (128 pp.) is now finished & it will be issued in three weeks or so. It has cost me considerable thot. & labor, & I am now going to print a full synopsis of it in English for the use of missies & others all thro' these missions, who read Turkish but little, & I will send you a few copies of this & of the book.

The arrangement between Mr. Smith & myself is that I instruct in Ch. Histy, incl. Histy of Doctrine, Homiletics & Pastoral Theoly at Marsovan. Dr. Pratt is not yet here but expected tomorrow. So I shall hope to have some conference with him in regd to the Turkish Scriptures before I go. I do not yet despair of seeing the next editions of Turkish & Armo Turkish Scriptures identical.

We are all as usual. My wife joins in regards.

Yours affly & respectfully
Geo. F. Herrick

Rec'd Ap. 9.

Rec'd Ja. 9.

Cons^ple Dec. 1st 1868

Rev. Dr. Clark. Sec. A. B. C. F. M.

My Dear Bro.

My last to you was before I left for the Interior last Apr. My entire year, thus far has been, to a greater degree than usual, most uninterruptedly & pressingly occupied. The first three months of the year were taken up in the work of finishing & putting through the press, my book on Prot. Chr. Our breaking up of house-keeping & preparations for going to Marsovan were crowded into a very narrow corner by my conferences with Dr. Pratt over Turkish style & Bible revision. We had a very muddy overland journey, but met a warm welcome at Marsovan. I began instruction immediately in the Seminary, in Church History to the Senior class & in the Exegesis of 1 Cor. to both classes together. I subsequently lectured to the Seniors on the Office of Preacher & Pastor & continued exegetical lessons through the Ep. to the Hebrews & Revelation, finishing what I had undertaken with the beginning of the recess at the end of Aug. When, five years ago, it was decided to put Mr. Smith, then just arrived from America, in charge of our Theol. Sem., I was opposed to it, Of course he was wholly inexperienced & without the language & the native assistant teacher was also without experience.

But I wish now to say that I think Mr. Smith has done remarkably well in his difficult position & am glad he occupies just the post he does.

It would be very strange however, if this first class graduating from Marsovan did not show some evidence of defect & immaturity in their mental training. They need both more *weight* & better *balance*, but still they will, I trust, do good & needed service in the several fields to which they go. The remaining class & classes hereafter to enter will, I trust, be more thoroughly drilled & trained to successful mental effort. I am proposing some things for our Sem.y, which will, I trust, increase the value of the school & which will be seconded at Kharpoot & thus bring the two Sem.ies more into sympathy,

1st Introduce a thorough training in Turkish, so as to enable the graduates, - as is *not* now the case, - to use correctly & respectably *the* language of the country, & the *only* popular language of its Mohammedan popul.n

2d Put English out of the regular course & teach it, as an extra to a *few* of the best prepared & most forward pupils, encouraging these to learn it *well*. The large majority of those who pretend to learn English really make almost a practical failure of it. I think this plan better than the Kharpoot plan of calling in the graduates to give them a few morsels of English, after they have entered their work.

3d Start the preparation of a standard Com.y on the O. T. with ample excursus, covering the whole subject of prophecy. This is greatly needed by all preachers who do not know English & would be worth more than all the English the vast majority ever learn.

4th Elevate the standard of admission, & thus make the theological course worth more to the student.

The last of Aug. I started, with my family, for a month's touring in the Sivas field. I will say generally that the work in the various parts of this very large field is promising, if only the field ~~is~~ can be manned. I believe it to be of the first importance that Mr. Livingston should have associates at the earliest possible moment. He is almost to the last degree discouraged, & it is hard for him to look upon the strength of the reinforcements sent to Erzroom & Mardin, & feel that his own field is not rather passed by. If ~~Hazen~~ can come out let him do so as soon as possible in the spring. I hope he can ~~come~~. The extent of the Sivas field is immense. It takes a full month to make even a flying visit to its several out-stations. It stretches from the Marsovan field on the West to the Harpoot ~~Kharfoot~~ field on the East, & from the Erzroom field on the North, to the Marash field on the South. Its great centres are now occupied, — Sivas, Tocat, Gurun, Zara, & now Kara hissar. Niksar is, I believe, the only considerable city left unoccufield, but there are a score of large Armenian villages, several of them near Sivas, that ought to be occupied, + might be if only the field were manned as Harpoot is. The Sivas field needs to be the more fully manned because the outstation work is at arms length. Gurun 24 hours distant in one direction, + Kara Hissar 30 hours in the opposite direction. I make only these general statements concerning the field, supposing Mr Livingston will write you specifically of our tour." //

I found, on calculation of time and distance, that I could come back through the Caesarea field with little additional expense, + be but one week later in reaching Const'ple. Accordingly we left Sivas, after a very pleasant little visit with Mr. Wheeler + party there, on Monday Oct. 5th, reaching Caesarea, or rather Talas, on Thursday following, having visited two of the Caes. outstations, viz. Gemerek + Moonjesoon on the way, in company with Mr. Bartlett who went a days journey beyond Gemerek to meet us with his carriage. I was very much pleased with Mr. B. He is getting hold of the language unusually well, + is already a valuable member of the Station. His ideas of miss'y work are good + his opinions firmly but modestly held. The work at Gemerek has not progressed + needs overhauling. The oldest of the Marsovan graduates goes back to Moonjesoon, his native place, & the little branch church there will, I hope, be made into a distinct ch. & half support their pastor. At Caesarea the state of the work is encouraging & the openings in the great town of Talas & the adjoining Greek villages highly so. I am inclined to think the miss^ies will all reside in Talas after next year. They ought to be *together*, & the city is not now the best place. The Caesarea field is a good & promising one. Its administration now certainly is in accord with the rest of the mission & the field is easier to work than the Sivas field.

On the 14th of Oct. Mr. Farnsworth took my family in his carriage & we had a very comfortable three days journey to Yozgat, except that our little Georgie was quite ill. (He grew better toward the end of our journey & both the little boys are very well now) The church & community at Yozgat have a good deal of intelligence & *some* piety, but are somewhat headstrong. It is a grand field though for just the right man as *pastor*. I don't know where such a man is to be found. They will be a very difficult people to manage.

We left Yozgat Oct. 19th & reached Marsovan Thurs. a.m. following, left there, with Miss West at noon on Friday & spending a Sabbath at Kavak – on the road – where I preached to 15 or 20 Turks, we reached Samsoun Monday eve'g Oct. 26th & embarked the fol. evening on the Russian Str.

reaching here Friday A.M. Oct. 30th The weather for all our journey was most propitious, & I am most grateful that I have been able to see again, this time with my wife, all those fields of our Mission in that part of Asia Minor. I should have said that, while at Marsovan I had a good many calls from Turks & Mrs. H. vastly *more* from Turkish women. There is hardly a state of inquiry among Turks in the Interior yet but there is the interest of a friendly curiosity & some preparing of the soil for the proper *sowing* of the seed.

During the month since our return I have preached as usual, & have attended some dozen sessions of two hours each or more on Committees, Com. ad Int; Com. for the active work & Com. on Bible revision, but that which has taken most of my time is house hunting, moving & getting settled. Indeed this sort of thing consumes a vast amount of miss.y time, which need not be so wasted if we were only permanently located in houses owned by the Board. If there was formerly a reason for subjecting miss.ies *here* to this wear & loss of furniture, waste of time & expense, while a diff.t plan is adopted in the Interior, there is no valid reason now, - at least I can see none, -

My house is now in Stamboul proper, on the Marmora, & about 10 minutes walk fr. Messrs. Schauffler & Baldwin, & only a few doors from Mr. Dwight.

By the action of the last Annual meeting a joint responsibility is put upon me for Armenian as well as Turkish work. & indeed it seems rather strange to find myself the senior miss.y in the active work at Const.le where I arrived just nine years ago, the youngest member of the mission, a very boy in a Station with Drs Goodell, Dwight, Schauffler, Hamlin & Riggs. I think the state of the work here was never lower than now. In one respect certainly it has been worse, i.e. when our Station carried the heavy weight of such men as Pastor Sdepan & nourished such a plotter as Pastor Passegh. Our employees now are very few & we aid in the support, at this moment, of but one pastor or preacher at Const.le viz. Simon of Pera, Hasskeuy being, for the time refractory & we ourselves supplying the pulpit here in the city. We shall disband our Station class very soon as it is not wise to continue it here. One or two of the young men may go to Marsovan in the Spring probably.

We do not yet know whether or not you have granted us the appropriation asked for our contemplated High School. In our present weakness here we shall not attempt to start it, but if, next year such a school can be vigorously undertaken, & supported by the sympathy of the mission & your own at Boston, I am in favor of it. It is needed & would do great good.

I thought, before I began to write, that I should speak more fully on some points to which I have just alluded & also on some things I have *not* alluded to at all. But if the rule "one thing at a time" is to be regarded a good one, or the other, "Brevity is the soul of wit" — & letters, then certainly I've written enough for once. So I will close, —

With affte & respectful regards in which my wife joins ——

Yours fraternally
Geo. F. Herrick

Constantinople Dec. 1, 1868.
Rec'd Dec. 29.
Ans Dec. 30 —

Constantinople Feb. 18th 1869

Rev. N. G. Clark D.D. Sec. of A.B.C.F.M.

My Dear Brother,

My last letter was taken up chiefly with an account of my Summer and Fall in the Interior. It is proper that this should give some account of our field and work here. And first let me attempt, - though it has often been done, - to give some idea of the spiritual atmosphere & spiritual soil where we are called to labor. For comparison with Constple take New York. The population is about the same in each. Each is the commercial centre of a country of some 30 to 35 millions of people. You must, however, add Washington to New York to make it the political centre also.

Now regard each as a field for Evangelical Christian labor. First, consider the obstacles. Have you a heterogeneous population? So have we, to a far greater extent, & while the various population of New York assimilates, here it does not. Politically, religiously & socially, men are here found in separate & hostile clans & camps. Have you Romish influence? So have we, and that too sustained directly by one of the most influential ~~and unprincipled~~ of Embassies. Have you worldliness? We have it in a form far more engrossing, more universal, more sordid. Have you the vices which attend high civilization, &c. e.g. pride of knowledge, luxury, a false

Constantinople Dec. 1, 1868.

refinement, growing effeminacy among the rich & well-born? We have pride of knowledge, without the knowledge; luxury & waste, of which the imperial establishments are the most bloated & appalling example, without the solid wealth;—luxury & wealth of the few built upon the crying oppression and misery of the many. Our refinement is gawdy Paris more grossly, cheaply & meretriciously decorated.

"Have you a growing class of indolent, place-seeking, labor-hating parasites in the community? We have such a class, already so large that it has *no room* to grow,—*venerable* mushrooms, represented, on the one hand, by the polite, gentlemanly hanger-on of great men, & on the other, by the swarm of dirty, lazy, beggarly idlers that throng around any door where they may hope for a piece of bread earned by the sweat of other brows than their own.

Has New York political scheming? Add Albany & Washington to *N.Y.*, throw the "Eastern question" into the seething caldron; take out all but the fewest grains of patriotism, moral principle, & the fear of God; lose conscience out of the life of the masses, & you have the political atmosphere & influence of Constantinople.

Have you materialism in philosophy, liberalism in religion, & both culminating in indifferentism? We have a materialism more gross & unintelligent, & an indifferentism more hopeless because enslaved to a cringing fear which governs the outward conduct, & masked under the profession of a state or national faith.

Now for the forces enlisted in behalf of truth & righteousness. What have you in New York? Of evangelical churches how many? Of Bible, Miss'y & other Christian Societies how many? How many Christian hospitals, asylums, Homes? How much of lay activity,—Sabbath schools, Union Prayer meetings, City Mission enterprises? And with all these, do Christian men feel that the cause of Christ, of faith & a pure gospel is very near its hour of victory in New York? Is any man ready to crown or be crowned with laurel yet? Now look at Consple. For the native population there has been erected but one church or chapel. There are ~~are~~ some six or eight places where prayer is wont to be made in private houses or school-houses. There are some five, feeble, very feeble churches, well-nigh choked & smothered by the deadly moral miasma of the Sodom in which they live, their life gasping itself out in distrustful complaining or positive opposition against those foreign servants of Christ who, now for a generation, are spending & being spent for them.

March 9th.

I little thought, when I wrote the above how soon & how sadly the last sentence would find illustration in the conduct of what has claimed to be "the church" here in the city proper, the largest of the Consple churches. I will endeavor to be as brief as possible consistent with intelligibility more than two months ago the church called Pastor Sdepan - brother of Simon - to be its temporary pastor, the relation with Parsegh having never been sundered. The meeting & the vote was very small, and no opposition, on our part was expected. We however, as long ago resolved, replied that we could not consent to aid them in his support, as we conscientiously believe, after years of experience, that it is impracticable for us to work in any relation with him, that he is an obstinate man & we believe his ministration to the Churches of this city would not be useful. We tho' this reply very temperate & expected matters would rest. But after much discussion among themselves, the details of which were unknown to us, - & while we were hoping they had concluded to fall back upon supporting their school & leaving us to care for the pulpit, for the present, the very day after Schauffler left for Paris, Sdepan's party, having called a meeting of the church unbeknown to us & purposely omitting to give notice to their most intelligent member, Pastor Mugurditch, who lives very near; - having also, by plausible & essentially false representations, persuaded several of the weaker-minded brethren to vote with them, three persons not members of this ch. also voted. decided to give us notice that they would take out of our hands the care of the pulpit from that time, & call Sdepan. funds for the purpose having been most unaccountably pledged by Mr. Minassian, he claiming that he wished to act only in cordial co-operation with the miss'ies! When this notice was brought to us we replied, "The church has an unquestioned right to choose its own preacher, when it pays all expenses & worships in a chapel of its own; but we do not consent to Pastor Sdepan's coming to preach in our Chapel," & I asked them to recall their invitation to him. They replied they had no such authority & could not then assemble the ch. This was Friday Feb. 19th. Accordingly we wrote to Sdepan the following day, saying what we had said (above) to the Comtee & telling him we sh'd preach. Mr. Minassian saw this letter & still told Sdepan to come. Of course he did come, but when told plainly & emphatically that he could not preach except forcibly, he sat & listened; was present again in the P.M. when we were repeatedly importuned to consent to his preaching, "not to trample upon the decision of the church" &c, to all which we replied with becoming firmness & brevity & — preached.

We then, in conjunction with members of the church who disowned the irregular action of the meeting of the preceding week, called a meeting of the church for the following Thurs. evening, giving notice to every member of the church, hoping to reverse the action or rather formally disown it. At that meeting I claimed to preside, by virtue of being now in the place of pastor.

I had opened the meeting with prayer, read the verse "let all things be done decently & in order." & after stating briefly what had taken place, was proceeding to state the business before the Ch. ~~xx~~ when Sdepan stepped quickly into the pulpit, by the left of which I was standing, & said. "I cut Mr. Herrick short here, I am the chairman of this meeting" & then went on in a long talk, in which he declared he protested against us to the Board, the Bible Societies & the Evangelical Alliance, that our personal hatred against him was the cause of all the difficulty, that he would never receive another cent of the Board's money to all eternity, that we had no right to be there, that he would defend his sacred rights as pastor of the church & preach to them even though he got the money to do so by wayside begging. &c &c He & his party, seeing, as he afterwards confessed, that if a vote were taken, a majority would be against him, violently prevented all action; & after we had waited till we saw nothing could be done, we withdrew, Dr. Riggs Mr. Baldwin & I protesting against the whole proceeding as disorderly & violent, & our withdrawal was the signal for all good men to retire. Our next step was to inform the Civil Head of the Protestant Community that, under the circumstances, Sdepan's coming to the Chapel, would be regarded by us as a trespass on our right of property. We felt that his coming here at all was an inflammatory thing & his public treating us with contempt made him liable to be treated as a disturber of the peace of the community.
Last Saturday Eve'g a Com^tee from the council of the Community came

& proposed that neither Sdepan nor we preach the next day but that two other preachers occupy the pulpit. They claimed no right to make this proposition, but as a friendly suggestion, we accepted it, *with* the express condition that Sdepan should not come to the Chapel. But he did come, & we therefore preached. The following Tuesday, Mr. Baldwin & myself called upon Mr. Minassian at Bebek, in the hope of leading him to see the course he was taking in its true tendency. But he clung with pertinacity worthy of a better cause to his position of supporting Sdepan & disapproving of all our acts, while still professing to wish to work in harmony with us! He said he would not talk or hear about *facts* but only of principles, & he winced under a test of his principles by facts transpiring. He had proposed to take upon himself the support of all the Churches here, *united into one*, though he declares he intended to consult the miss^{ies} before actually carrying out the plan! Dr. Hamlin had favored this plan of union into *one* church, while all the miss^{ies} in charge would decidedly oppose it because we knew that the confessed or implied purpose was to unite all under the pastoral control of Simon & Sdepan.

We also, last week, informed the Civil Head of the Community that if he could not give us assurances that Sdepan would desist from coming to our Chapel, in the face of our protest, we should be obliged to call upon our Embassy to protect us. We *intended* to keep him away either by having a cavass stationed near the building or else by closing the building altogether. But when we were assured that while he insisted on *coming*, he would not attempt to *preach* against our protest, we saw that we must be ready to contend in the game of "forbearance" as well as firmness, & so decided to postpone invoking the aid of our Embassy till some overt act shd. be committed. I however, called upon Mr. Brown & also Mr. Morris last Friday & was not a little surprised to find them exceedingly unwilling to have us bring the matter to the issue of testing our title to the property before the Turkish Government. They both told me that they had been informed, from the Foreign Office, that since our Govt. has declined to sign the protocol accepting the right of holding property by direct tenure, the Turkish Govt. will no longer recognize such a title as this, (viz. in the name of a subject of the Porte) by which we hold this Chapel. Of course our minister does not agree to so gross an injustice, but he does not want the issue made now. Mr. Morris & Mr. Seward have taken the position they have because they regard the new property law as an infringement upon the Capitulations & as especially prejudicial to the interest & even safety of Americans in the Interior, removed from a Consul.

Mr. Brown is opposed to Mr. Morris in this & the thing is very embarrassing. But in order to do all in our power to prevent the necessity of a final resort to force, we have had circulated a paper among members of the church which is signed by just a majority protesting against the irregular action of the meeting which called Sdepan, declaring the wish of the signers to work in harmony with the Mis.ies & expressing their wish that Sdepan should not come. This will be made use of (today in a first-rate note written by Dr. Riggs) with Mr. Minassian, & probably in a day or two, with Pastor Simon, with whom as yet we have not conversed, partly because we feel we cannot *trust* him, & partly because he is Sdepan's *brother* & also because he really has no necessary or official connection with the matter. One thing, significant of the extraordinary & unscrupulous efforts made by Sdepan's party, led by a very shrewd, smooth-tongued, wily young man, is that three or four members of the church who have no wish to oppose *us*, no love of strife, no especial friendship for Sdepan, cannot be induced to sign the paper referred to above, because they have *once* given *their* vote *for* *his* coming. They are ignorant, simple-minded men & are deceived by false representations.

There must be a thorough overhauling in these churches before our work can go forward. All connection with Parsegh must cease. The worst men must be excommunicated. If necessary this & the Hasskeuy ch'es must be disbanded & begin anew. But all must be done in ecclesiastical order not arbitrarily. We have some plans - rudimental yet, - which if the Lord bless & prosper, we may yet see light & strength growing out of present darkness & weakness. - I need scarcely tell you that a man could hardly be put in a place more uncongenial than the conflict & responsibility just now upon me here, but I shall not throw off the harness till better shoulders are provided for it. Baldwin does all any man could do who is as new in the work as he. We are thoroughly at one & indeed our whole Station agree except that in the first stand taken indiv., viz. of declining absolutely to enter into any relation with Sdepan. Mr. Bliss would have deferred to the church. He also is with us now & I make no question will be, if we are prospered in the plans we are forming. Schauffler will feel much like a Col. who has taken furlough when all was tho't "quiet at the front" & hears just as he reaches home that his division are in the heat of a great battle. We learn that he is detained in Paris, for some days, by the weakness of Mrs. Merriam. I have little to report in Turkish work this winter, except that I am revising & reprinting my first little book on the Decalogue. 80 pp. 16 mo. also my "Elementary instruction for children." 63 pp. 16 mo. of which 8000 copies have been circulated, & a tract on the Future State, one form.

I have just heard of some cases of interest concerning Turks in the interior, Ahmed has just received a letter from two men who declare themselves christians at Marsovan. and today a letter comes from the Trebizond pastor asking for books for two inquiring Turks at Ordoo.

I have meant to write you about the matter of High School, but cannot now. I think Mr. Bliss will do so & on this matter, we agree perfectly. In reference to the matter we were called upon to consider, last week, viz. that of three ladies coming out & starting a School &c. it is uncertain what action will be taken. but it will be favored I think if we can see our way to *starting* the thing. To set the ball rolling is no light job. I have said & there is no harm in my saying here that, my opinion is in favor of the three ladies, including the physician, coming out next Sept, *provided* Washburn will precede them & take hold of the work himself, living by the side of the institution, better in the same yard, & putting the thing through. As our work is, I don't believe anyone else can give time to it sufficient to make a success & a new man could not. Probably, I would not have written this, if you had not asked for individual opinions, in advance of the Station's action. I must write Washburn soon, but as I can hardly do so just now. I would like him to see this whole letter if convenient to you.

Mar. 15th This letter has lain a long time unfinished, but I have this morning to report Schauffler's return - last Sat. a.m. - so now we are prepared for the work before us in full force. The first campaign is over. Sdepan was not in Chapel at all yesterday. Church discipline still remains, - much the hardest problem. A pastor, false to the spiritual interests of his church must be got rid of & the party that supports him got rid of or brot to repentance, & the whole church must be toned up to some worthy conception of the meaning of Christian duty & of the idea & work of a Christian church. If we can work any native pastor in here with us we shall & probably an eccl. council must be called before all is done. You will not, I am sure, & our friends at Boston with you, forget to pray for us in this critical moment of our work. With kind regards to Mrs. C. fr. Mrs. H. & myself

I am, as ever

Your affte brother

Geo. F. Herrick

P.S. I have, at Schauffler's request, delayed still further, the sending of my letter till after the Station shall meet; & as I have had a long & very earnest conversation today with him, not only in reference to the matter of the three ladies' coming & the Institution proposed for them but upon the general subject of education, I will add a few words now, on this subject. The opinion I expressed & as I expressed it was well considered & I have no occasion to change it. But when I speak generally, what I say will apply also to the proposed High School, & here I am doubtless in a minority. You are against me. The Eastern Mission is against me. Probably my own Mission is also against me. But I respectfully submit that the line of argument you all adopt is fallacious. Education is set over against direct, spiritual work. The labor of founding living, self-supporting churches, "the work of saving souls" is primary, is of supreme importance; education is secondary to it; *therefore* education is *always* *chronologically* secondary! Again a High School purely eleemosynary, through & through board, tuition & even more, with the premium upon hypocrisy of a promise of place with a large salary to pious (?) men on graduating has been injurious. *Therefore* a High School not boarding its pupils, charging for tuition & holding out no promise whatever for the future will also be injurious!

Mere education is not miss'y work & educating highly where the people are very ignorant hinders spiritual progress. Therefore a school pervaded & suffused with the Chr. spirit, a school, whose most earnest daily message ~~to~~ Each pupil is "The kingdom of God is come nigh unto you," a school, which, among many schools springing into existence in a great Metropolis under Catholic, Armenian & Mussulman auspices, shall alone exalt Christian faith above all natural science, & be a living witness to the possibility of Christian science and practical Philosophy, where on every side science is being rudely divorced from religious faith & is rapidly, insidiously but surely carrying all the youth into materialism, indifferentism & Godless living, - such a school is not miss'y work! The Harpoot ~~people~~ brethren tell us they aim to keep "a little ahead of the people in the matter of education." But here, where after a generation has past in the history of Protestantism, & Protestants & called upon us again & again to aid them in the establishment of a High School for their youth, - where the people of all classes are running mad on education, not discerning the true from the false, - we have nothing to offer them & they are sending their sons to French-infidel-Mussulman schools. Suppose too high an estimate is put upon mere education, by the people.

You would not, in the United States say that because there exist in Society rapid, rushing, whirling, worldly tendencies, you will therefore set yourself against the whole current & dam it up. If you do you will be swept along. You rather put yourself in sympathy with what is good, & try to direct, leaven, mould, where you cannot wholly change. So here we must take care how we treat the desire for knowledge among the people. Suppose you succeed in establishing three or four self-supporting churches in this city, meantime leaving education quite aside. The youth will then grow up infidels & that before there is time for education to develop among & out of the people. We cannot afford to wait. We have lost time already. *Christian* education is one of the most urgent & dreary wants of this great city.
The great hand to hand & face to face work in & through these existing churches *must* mainly be done by native *pastors*. With the general distrust of us among Const'le Prot's our hope of access & success among those not Prot's in the line of direct spiritual labor is exceedingly small, far less than a half generation ago. And the proposition to *aid* a High School which should be started by the natives themselves would never do. None of them have sufficiently worthy & correct conception of what *Christian education* of the young is, to make it wise or right to give money by the Board to any institution *we* do not control.

I am therefore strongly in favor of a High School for boys & a similar one for girls, under miss'y patronage & control, & that as miss'y work, an auxiliary, not chiefly eleemosynary but paying, & I deny that any point against such schools can be made from the character of English schools in India, or from the early history of Bebek Sem'y. Is or is not Mt. Holyoke, or Amherst or W^ms or Middlebury Coll. a Ch^n school & a blessing to the church. & is or is not the work of the teachers in those schools Christian work?

A letter of yours to Dr. Pratt which I saw today leads me to fear you have degenerated since I sat under your thorough linguistic drill in the U. O. S. It has long been an earnest & settled conviction of mine that our translations & revisions of the Bible have not been done thoroughly & carefully enough, done with too small a working force of foreign & native scholars. The Turkish versions now must be revised & identified. There will not be a time in a generation when any native scholars will be at all competent to do it without the efficient & responsible superintendence of western scholars to whom this language is known like a vernacular. They can call to their aid the best native assistance. "What is worth doing at all is worth doing well."

Yrs
C. F. H.

Constantinople, Feb. 13/1869.
Rec'd Apr. 10.
C. Hamlin

Cons:ple May 11th 1869

Rev. N. G. Clark D.D. Secy A.B.C.F.M.

Dear Brother.

Our last letter was sent to you the day Mr. Farnsworth left here. I think he sent you a letter by the same mail. Since that time, as the carrying out of the good beginning Mr. Morris made was committed to Mr. Brown the matter has moved slowly & unsatisfactorily. The correspondence, a copy of which is herewith sent, will explain the matter with need of very little further explanation. Sdepan has preached the last two Sabbath mornings, & for a whole month we have not entered our Chapel premises. Early this past week we prepared a careful statement of the whole difficulty, which we have had printed & are now sending out as a Circular to our brethren in the interior, for their use with native pastors & others. Some copies will be put into the hands of English friends here; some copies will probably be sent to England, & quite a package forwarded to you for use as an antidote to the poison Dr. v. L. & Mr. Minassian will attempt to throw into the public mind. Mr. Booth's arrival on Wednes. last was very opportune. That day we appeared before the Police Commission & showed our evidences of ownership & demanded the surrender of the building to our control. But Hagop Efendi demanded that a delegate from the community be appointed, to represent the defence, which was listened to & occasioned a delay till Saturday. Meantime we had a long & satisfactory interview with Mr. Booth on Thurs, & he saw both Mr. Morris & Mr. Brown on Friday.

On Saturday last we again appeared before the Police but a further delay till Monday was granted because the opposite party were not ready. Yesterday our case had a full hearing. Our opponents appeared in force and presented their case through Pastor Simon. He & Hagop Ef. & the rest declared this was the first time they had heard that the Vlanga chapel was ~~the~~ property under the control of the Board! They denied that they had ever confessed we owned it: except that Hagop Ef. said, when this trouble began he told us ~~& also~~ it was ours, & told the people it was theirs in hope of bringing about a reconciliation! Our evidence of ownership was very strong & they brought up nothing relevant which was true except that it was dedicated as a chapel. This we acknowledged but affirmed that this did not affect the ownership or control, & also that it did not affect its saleability. We felt sure, all of us, when we left, that the Commission would decide in our favor. Of course we must wait a day or two for the decision to be formally given. Our annual meeting commences today. The delegates are nearly all here. Yours of Apr. – is just rec'd. You must not put me into responsibility for the proposed woman's work now that Mr. Washburn goes to Robert College. It is idle to suppose that, in the College, he can also do anything in this work also, & equally idle, in my opinion, for us to attempt anything in this line, as our Station is now constituted, or with any new man.

I send a copy of the "Circular" we have had ~~published~~ printed & we shall send you other copies for use as you may have need in antidote of Van Lennep's poison. It does not seem necessary to write more now, & I close, with kind regards to Mrs. Clark.

Mrs. H. joins me in kind remembrances.

Yours very affectionately

Geo. F. Herrick.

Constantinople, May 17. 67.

Rec'd May 31.

Ans June 1.

(Copy)

To the Ecclesiastical Council assembled in Constantinople.

Before you finally separate we take occasion formally to protest against your proceedings as a Council on the grounds of Ecclesiastical order and of common justice.

Our letter to you of the 17th inst. and your reply, show that you have denied us a hearing; and while your action as an ex parte Council is not binding on the church unleſs regularly accepted by the majority, you have made such acceptance impoſsible by arriving at a decision after a partial and one-sided hearing.

In behalf of the Miſsionaries

Geo. F. Herrick,

The Council had adjourned before this protest was received and it was accordingly returned

T.A.B.

Rec'd May 17, 1869.

ack " 18

Consple June 17th 1869

Rev. N. G. Clark D.D. Sec. A.B.C.F.M.

My Dear Brother.

The fullness with which we reported the "situation" here some weeks ago has made it unnecessary for us to write at length in the interval of delay & suspense from which we have just emerged. I should be ashamed to tell you how much time this tantalising business has consumed with nothing to show in the nature of work done. Reports from the Legation & rumors through native brethren have kept us on the qui vive of useless running hither & thither. Occasional notes have passed between us & the Legation, copies of which, ~~till~~ the formal communication of last Monday (enclosed) it seems unnecessary to enclose. Nothing more has been published in the English newspapers. The Avadesper has had one article in reply to numerous false statements in Armenian papers. There has been an impudent note or two from Pastor Simon, & you have I suppose received an impertinent telegram from Mr. Minassian.

Since our last letter we have been in daily expectation of the restoration of the building, but Hagop Efendi has - probably by bribery - brought influence to bear upon Turkish officials which has covered our own Legation with disgrace in the eyes of all our native friends.

It seemed last Saturday that the building would be given up immediately. The Police demanded entrance & when it was a second time refused, reported to the Minister of Police. Then Hafiz Efendi appeared, asked a long delay, had a talk with Mr. Brown, & the matter rested till Monday. We were told on Monday that the building was vacated & ready to be given up to us & went *near* the building with Antoine, errand boy of the Legation to ascertain certainly if it was vacated before going *to* it. We then found it was not vacated at all.
Only there was the pretence of an offer to deliver up a *part* of it. Notwithstanding the explicit instructions given to Mr. Brown by Mr. Morris, see enclosed note fr. Mr. Morris, - he arranged, on Tues. (15th) with Hafiz Ef. to receive the chapel part of the building then & the rest next Monday! as if, forsooth, notice to quit at a time convenient to them were required for those who *broke* into the building! & who have known for weeks the Grand Vizir's order for the restoration of the property. We sent word to Mr. Brown that we would not accept a *part* of the building till we could have the whole. Still he sent us a little key of a small padlock he had had put on the chapel door. This we sent back with the message that our demand & Mr. Morris' order is for the instant surrender of the whole property,

& that if he consented to any such arrangement _he_ must answer for it. He certainly seemed more tender of Hagop Efendi's feelings & more under his influence than regardful of the orders of the Minister or of the rights of American citizens. It is manifest that _his_ readiness to compromise & listen to excuses & be friendly with everybody — if indeed there be no more dishonorable reason, — is _the_ thing which has blocked the execution of the order of the Porte. Of course the Police will use pressure only so far as the Legation compel it; & it is a wonder that _any_ business requiring energy is ever done through Mr. Brown.

I have today been to Buyukdere to see Mr. Morris & had a long & pleasant talk with him on the present state of the matter, particularly Brown's relation to it, & also on the matter of demanding the punishment of the offenders. I suggested to him to demand the arrest of three or four men as a short & effective method for getting hold of the building. He said he had again ordered Mr. Brown to obtain possession of the building today, by force if necessary, but he was afraid of raising a new issue by imprisoning anybody. And as to demanding punishment he was not in favor of it. He thought the success which would certainly be ours next Monday at the farthest, though won after a long, hard fight, & perhaps _because_ so won would keep men from similar trespass hereafter, & then he feared that, if our opponents should make a shrewd fight, flaws could easily be found in our claim that the act of the trespassers was a crime. As I write I learn that the whole building is vacated & delivered to us. Mr. Schauffler & Mr. Baldwin have been there & taken possession. I learn that the young man from our Legation was insulted by those in the building yesterday. But this fight is now over. I shall now write a note to Mr. Morris & we may, so far as this campaign is concerned, lay down our arms.

As yet we have done nothing in the matter of calling a council, as recommended by Ann. meeting, except to write, tentatively, East & South. We hope, if such a council should meet & delegates should come from abroad, that the state & affairs of the Protestant Community also will be thoroughly overhauled & this system of misrepresentation of the Protestants of Turkey by a few spurious Protestants, in the Capital worldly men, or men who have never been heartily severed from their old forms, will come to an end. There is a great work now for the true Protestants throughout Turkey to do, both in Church & State. It remains to be seen how far we can aid them in it.

Very respectfully & affecly Yrs,
Geo. F. Herrick

Constantinople, June [illegible]
Rec'd. July 6.
Ans. [illegible]

Constantinople June 28th 1869

Dr. Clark, — My Dear Bro.

Yours of the 1st inst, enclosing a copy of a letter to Mr. Minassian reached me last week. I have been very much surprised both by the letter & its enclosure, especially after your last two letters, (addressed to Schauffler & Baldwin) & in view of the really accurate statement, — of course from the Miss.y House, — in the Congregationalist of the 2d inst. Since you wrote you have seen our "Circular", Mr. M's Pamphlet and the Minutes & Reports of Ann. meeting, I hope also you have considered favorably our invitation to you to visit this Mission. Your suggestions that we "let the Armenians have the chapel, unite in one church & support their own institutions, — that Schauffler go to Marsovan, Baldwin to Brusa &c. showing that we are not shut up to Cons.ple as a field, — that the policy of the C. M. S. is not much unlike ours &c" — strikes me as only needing exclamation points to be understood ironically. The Prot. Armenian *faction* hostile to us, with the aid of Minassian's money, *would* like to take the work from our hands, drive us from this Capital, put Simon, Sdepan & Parsegh at the head of *one* ch. & establish a quasi Episcopacy & semi infidelity here. Would we do well to further *this* plan? The C. M. S. is as its missionaries. It has now *one* miss.y here, viz. Dr. Koelle. Please ask Dr. Wood if he thinks that under Dr. K's administration, the policy of the C. M. S. is likely to agree with ours. Those Armenian Protestants in sympathy & cooperation with us, — the majority of the Vlanga church & of the Vlanga & Galata congregations — would go back to their old church rather than be led by Simon & Co. *They* do not wish to act apart from us or have the relations of a generation changed. Can we disregard this? For *ourselves*, (the miss'y Com.tee) we consent to remain in our position at Const.ple only from the conviction of *duty*; and whenever the Prudential Com.tee are ready to say deliberately, "abandon the field" - *we* shall be ready to go, if the Lord will, to some other portion of the great vineyard. It is better to abandon altogether than to occupy feebly, doubtfully or compromisingly.

In regard to your letter to Mr. Minassian, I will say plainly that I cannot but think your addressing him at all, & especially such a letter as this, is most unfortunate. I can only hope it will lodge in some Poste restante in Europe, or, at least, never find its way here. Have you thought what effect is likely to be produced by such a letter from the For. Sec. of the A.B.C.F.M. to a leader of the opposition against us, upon men who not only *may*, but certainly will pervert anything which is not so clear that it *cannot* be misunderstood? How have they used what we have said? What have they printed about us? In your letter to Mr. M. you have *not one word of endorsement of the miss.ies & their course*, and you *have distinct & emphatic expressions of esteem & confidence to Mr. M.* Now, *in the light of these two facts*, how will men who have belied us as grossly as these men have be likely to interpret such expressions as these in your letter? Amid so many conflicting statements it is not easy to arrive at the truth." — this after the fullest & most careful reports, accompanied by voluminous documents, officially communicated by your own missies! Again, "It is hardly necessary for me to express the surprise & profound regret that any such difference & misunderstanding should have arisen among Christian brethren sincerely devoted to one common cause." — The existing "difference" is between the missies, fortified by the sympathy of the vast majority of the Protestants in Turkey, and a faction of spurious Protestants and "false brethren", (I speak advisedly) with whom Mr. M. has now, most unhappily, allied himself.

Again, "We cannot but believe that if time had been taken for kindly counsel & full & free conference upon all questions in dispute; in a spirit of Christian love & forbearance, all difficulties could have been adjusted. It is better to suffer wrong &c". Do not our letters show that we did confer fully & freely at the proper time? We believe that this was an inevitable conflict and we do not regret it. We mourn over the cause of it, but the conflict is a blessing. It is better to drain off a cess-pool than cover it up. The removal of slavery from the face of the earth was worth a four years civil war. But Mr. M. will read the above sentence & point triumphantly to his "kindly counsel & free conference", rejected by us, because untimely & really an insult in view of what had happened:— See the closing pages of his pamphlet. The part of the above sentence not quoted contains a severe reflection upon us which I presume you did not intend.

In a conflict like this, to be neutral or non-committal or give "aid & comfort" to our enemies would be perilous, if indeed it were possible. Here, "he that is not with us" — clearly & pronouncedly, — "is against us;"

That has been so in the case of Dr. Hamlin. He has not been with them in all things, but he has sympathized with them and not openly sided with us, therefore the full force of his moral influence has told against us in this conflict.

We know Mr. Minassian well. We have had confidence in him. The time may come when we can extend him our confidence again. We have always known that he is characterised, in an unusual degree, by *conceit* & obs*ti*nacy. At times also he seems very obtuse & dull. He is not capable of understanding your letter as an intelligent American would. He is not an educated man. Lately we have had abundant & sad evidence that he can be very perverse. If he or his sympathisers here should publish, in the "Levant Herald" extracts from your letter conflicting with the two facts I mentioned just before the quotations above made, what could we reply? It would be the most damaging thing they have done us yet. And if Mr. M. is received in America with the confidence your letter expresses, without stern rebuke, & the assurance that the Board is *with its* missies, it will take just three weeks for our enemies to be possessed of, & rejoice over the news. You say, "His course is bad for us". It is *hard* for us. It is "bad" for *him*.

I will just add that our audiences, at the chapel, the last two Sabs have been quite as *nearly* the usual audience as we expected, inasmuch as the hostile party have had services, at the same hours in another house. They had charged *us* with setting up a rival service, which we never did, only holding a *praymeeting* at a time purposely not interfering with the public service. It is *they* therefore who are *dividing* the church. We *hear* they are going off to Episcopacy. We are *waiting*, a little anxious meantime, to hear from you & the Prudential Comtee. I have written thus freely & *privately* because I felt that duty required it; & our long acquaintance justified it. The sentiments I have expressed, however, are fully shared by my associates. I remain, Very respectfully & affectionately Yrs
Geo. F. Herrick.

Constantinople, June 2. 1869.
Rec'd July 19.
Ans'd Aug 7. '69.

Cons^{tle} July 22^{d} 1869

Rev. Dr. Clark For. Sec. &c

My Dear Brother.

I have read, with profound sadness & surprise, your letter of June 29th. When I wrote you last I did not dream that, in your letter to Mr. Minassian, you _intended_ to express disapproval of our course; and I persuaded Mr. Schauffler not to write to you, as he was about to do, in the line of a defence of our course, because I tho^{t} it unnecessary and would strike you unpleasantly. But I now see that he was right & I was wrong, and his letter _was_ called for. He may very likely finish & send it yet. I had no question that, when you should see our Circular and the official action of Ann. meeting, you would, of your own accord, recall so far as possible, your letter to Mr. M.

I will not, in this, which I intend as a brief note, enter into the question of abandoning Cons^{tle}, — as that is assigned to a Com^{tee} from whom you will hear soon — except to say that it strikes me as — shall I make bold to say frankly — mal à propos xxx to bring up this subject _just now_, close upon the adjournment of Ann. meeting, and when we are kept at our post here only by the high, stern conviction of _duty_; every influence almost which can weigh with a christian man, except duty, powerfully driving and drawing us into some other and more promising field of labor. But what may be wise to decide next spring is not now clear.

As to your letter to me, I cannot imagine *who* has told you with sufficient authority to command your belief of so preposterous statements as. "By Armenian usage it is customary to regard all persons as members of a church, who have anywhere been received to Communion, and are in the habit of worshipping at the same place, whether actually enrolled or not. According to this usage, residents in a parish vote alike and have a voice in all matters just the same as members by strict construction. Again according to previous promises and pledges of the Mission a church was to be allowed the choice of a pastor unless unsound in doctrine or immoral in life." — meaning of course when we give aid. Now I am happy to state to you, *not* privately but publicly and emphatically that these statements are both false. The usage mentioned in the first *has* obtained in the Pera ch. and has had its pernicious influence just so far as the influence of that church has gone. Elsewhere, all through Turkey, the usage has been precisely as in America. Why, you ought to arraign your missies. as guilty of a most dangerous and lawless innovation if they *had* so trained the churches they have formed. And the "promises

& pledges" referred to in the 2d. statt., I know from the explicit statements of the leading men in each of the Turkey missions, have never been made. Incautious concessions may have been made by individuals in private conversations which have been unfairly construed and misinterpreted as official.

In reviewing what has been communicated to you in reference to our Legation I can think of nothing that I would recall or that I would not say now, but of course if you are powerless - contrary to what Mr. Booth represented to us - in Washington influence, we must be patient as with an inevitable ill. I refer now mainly to Mr. Brown.

I have taken the liberty to send to your care, for the Bib. Sacra, a paper on "Prophecy as related to the Eastern Question", by the hand of Dr. Perkins, who left yesterday. I suppose he will leave it with Dr. Wood. I would be much obliged to you if you would be my critic as fifteen years ago in U.V.M. I authorise you to make minor corrections & to retain the mss. till you can write me, should important changes seem necessary. You may perhaps think I give time to such papers that I ought not to give. But in fact they grow into being of themselves, - are my recreations and I would fondly hope, may serve the miss.y cause.

You will rejoice with us in the gift

of a little daughter to our household. She is a week & a half old. Kind regards from us both to yourself & Mrs Clark.

Yours very affectly & respectfully.
Geo. F. Herrick.

Rec'd Aug 11, '69
Ans Sept. 2, '70

Const.le Sept. 9th 1869

Rev. N. G. Clark D. D. For. Sec. &c

My Dear Bro.

I have received two letters from you since I wrote last. Meantime we have been passing through scenes of painful interest. As a family we have been bereft of the dear, sweet presence of our little daughter, She was named Helen Whiton, died Aug. 3d whom Our Father left with us in this pilgrim world less than one month before taking her pure spirit into eternal rest & peace & blessedness. Her last days were full of suffering more than I had supposed possible for so little a child. There seemed a conscious effort, noticed by others as well as ourselves, to bear pain patiently & an expression of matured experience in the last hours on the dear face — very placid & beautiful in death — which from being in so mere a babe, baffled all my notions of mental Philosophy. Perhaps probation begins earlier than we think. The sufferings & death of our little one were so severe a blow to my wife that I long feared for the result. She has been very weak, very much prostrated, - abscess in both breasts. - & it was not till the very end of Aug. that I felt any degree of confidence that she would recover her usual health. I brought her Aug. 21st up to a village 1/2 hour above Bebek on the
She is gaining daily now.
Bosphorus, for a change of air which was imperatively nec-

The important event, of public interest, which has recently transpired is the Conference with native pastors. This has been fully reported to you, I believe, so I will not say much of it, nor of the Commission to "hear" the Vlanga difficulties. We have been criticised, in view of our action in Ann. meeting, relative to Simon & his partisans, for meeting that hostile party in a conference which looks toward co operation with native pastors & churches. i.e. we are asked, "If you don't want fellowship with Simon & co, why do you invite him to such a conference"? Now altho' some good men here don't see our consistency in this, our course seems to me perfectly intelligible & plain. But so much is made of it by some that it seems best to me to state the ground on which we have acted. A statt of a few facts, in order, will, I think make all clear. 1st We have never said that an absolute & final separation had taken place between us & any native ch. or pastor. 2d The Council of last Apr. put Simon in common & close relation with pastors & chhs in which we have confidence. 3d What we desired was (a) to find a common basis of principles on which we & the evangelical chhs & pastors &c agree, so as to make it demonstrable that our differences are not fundamental, & general, but special, & personal. & (b) to get a hearing on our course in the Vlanga difficulties before all concerned. + (C) to draw to us all good men + repel (as light repels darkness) the party who have fought against us - openly or disguisedly as they thought themselves near to or remote from the realisation of their partisan schemes, (d) to anticipate the meeting of the Bythinia Union + so bring influences to bear upon its members which should prevent it from committing itself to the wrong done last Apr. by the Council here; (e) to make a beginning toward removing the "dead lock" ecclesiastically in which the Vlanga ch. now is.

Now all these have been fully accomplished except (C), + in this a good step forward is made, + with no compromise. From the nature of our position + our plan we could not be sure of this, without risking driving off good men, because the clannish spirit is very strong among Armenians. Simon knows well this national trait + worked upon it all thro' the Conference. The last two hours we, especially Schauffler + myself were put in an exceedingly tight place. We saw both Scylla + Carybdis however + steered, as we believe, safely between, neither allowing him to break up the Conference nor confessing that we had confidence in him or wished fellowship with him.

Before the Commission for examining Vlanga affairs a large share of work fell to me + I spoke about two hours in my first speech defending our charges a copy of which is sent you — against the Council & my reply to Simon, going over the whole ground & defending our whole action occupied four hours. Something has been said about my sending a synopsis of my argument to you; but after our "Circular" of last May, & our voluminous correspondence, together with the letters & documents sent by others this week it seems unnecessary. I will speak of one thing more. You will, very soon, receive copies of the voluminous report of the Commission of seven on Vlanga matters. One of their recommendations surprised some of us, viz, that for the ~~publication~~ printing & circulation of their own report. Some of the miss.ies were in favor of doing so, & no action was taken by the Conference to which the Commission reported & so I supposed it would not be ~~published~~ printed. To Mr. Washburn, who was charged with printing of it I wrote the foll.g last Monday, not knowing that the thing was already in the printers hand

"My reasons for not wishing the report printed & circulated are the foll.g

1st It fails to give or show the key to the reasons for the entire conduct of the miss.ies from the beginning to the end of the difficulties. Properly speaking *we* were not represented on the Commission while the opposite party virtually were in Boyajian, Dr. Schneider was in the minority against us all through

nual meeting. You had judged against us on the
st vital points, & Drs. Long & Thomson were neutral.
he "key" to which I refer is the fact that the miss^ies
e struggling, in the midst of unparalleled difficulties,
the life & free action of a feeble, divided, oppressed &
rvilled church, against a small & unprincipled
ty — a party to which the Protestants of Cons^ple who
viously distrusted & hated us afterwards gathered.
u may deny this or doubt it; My reply is, You are
t competent to deny it: No man is who did not know
t we knew between Oct. 1868 & Ap. 1869.
The narrative of events by the Commission is emas-
lated of all vital truth because the "key" to the action
oth parties is wanting in the narrative. You seven
could not possibly prepare a really truthful ac-
nt of events which you could all sign &, me judice,
better not have attempted it. There are specific
istakes also which I'm sure you would not wish
nted, which I could mention to you.

Your first "opinion" is on a point never
bmitted to you, & one vital to us, — an "official" act
ns [i.e. relating to the administration of funds] &
r condemnation of us there was therefore gratuitous,
gives your opinion, moreover, against what miss^ies
Turkey almost universally hold. [The reference
to our first refusal to aid in Sdepan's support]

4th Your condemnation of the course of the miss.ies in refe
to bringing the house matter before Govt. as hasty + unchristia
(ref.ce to Cor. &c) especially mentioning our ejection of the fa
at last, would logically lead to the condemnation of quick + se
action anywhere as hasty + unjust, + would forbid any comp
to Govt. for anything by christian men. The four men. St
Gabriel. Serkias + Akhtarian [who we now know as the men who broke
committed a crime & if they had been promptly punished in
the place of being abetted, the cause of evangelical Ch.y in Cons
would today be many long strides ahead of its present position,
It was alone because of that crime that we ever appeared before
But our house would have slipped from our hands if the title
tion had not gone before Govt. sooner or later. This we know
Moreover the family staid in the house more than twice 8
after the Porte's order for its restoration to us.

5th To say nothing of the good taste of the Commission
making a "recommendation" direct to the Am. Board
instead of through the resident miss.ies of the Board,
that recommendation [for a deputation to come out to se
relations of miss.ies + native pastors &c] seems to me very unfortu
just at the moment when we are ourselves engaged in the delic
effort of defining these relations — a work a deputation wd. take fr
I believe, firmly but sadly, that, had we been sustained in our confl
with "unreasonable + wicked men", instead of being condemned by
those, once our associates in miss.y work, — men well known + i
ential both here + at Boston [+ New York] when they did not kn
of fr. us the reasons of our acts, the state of the Consple. Chhs. today wd. be a
cation of the wisdom & necessity of the course we pursued." I have tho
to send these sober views of mine on the report + points it touches. Yrs fratern
Geo. F. Her

P. S. Sept. 13th. Other documents were not ready for last Friday's mail & I therefore kept this, which I fear you will not see now before the meeting at Pittsburg

I read over the whole report of the Comm. last Sat. & it strikes me more unfavorably than when I heard it a week before. In each & all of the points where we are condemned or criticised I now say solemnly that my conviction that we were right has strengthened with time and events that have transpired. It was surprising that many good men wholly misunderstood the nature of our national war. It is surprising that good men misunderstand & misrepresent the nature of our conflict here; but they do, and we must bear it. My dear Bro, how is it possible for any "strictly private" letter from one not a miss.y, passing judgment against us, written without our knowledge, & speaking at second hand of things which we alone know at first hand, to have great weight & influence? Is it honorable for a christian man to write so if he has reason to believe what he writes will have great influence? What would Dr. Hamlin ~~&~~ ~~Rev. Dr. [illegible]~~ say of me if I should write so to the trustees of Robt. Coll. ~~or the Sec.s of A. B. C.~~ in case my name were one of great influence in New York? Either we are entirely in the wrong in our estimate of the situation in which we are principal actors or these judgments against & criticisms of our course are just so much added to the difficulties in the way of the triumph of truth & righteousness in this city. Now the path of duty for us, till next Ann. meeting is here, & we mean to do what we can, in our new circumstances. *Then*, if we are not wanted longer, we had better retire, most likely altogether.

I was intending to speak, in this letter, of the matter of my going to Marsovan, of which you have several times written, & of which my bro. at Bangor has recently written. But my miss. administration is so severely assailed that I will not say any thing about it now. Personally, Mrs. H. & I wd. be ~~only~~ ~~to~~ glad to go there, if that is our duty.#

I *do* not forget, amid my own trials, the heavy responsibilities & trials you are called to bear in your post at Pemberton Sq. I only hope you will not break down under them. I have had a long talk with Mr. Washburn today. It seems he has already sent you a copy of the Com.rs report. so you may be able to say to all comers, at Pittsburg that Con.ple difficulties are all settled!! This is cool. Now don't say that *unless* you recall us at the same time, or — are willing to tell a — (white?) lie! All things are *not* settled. The Conference did something toward settling things, the Commission, I fear, did less than they think. Patient, hard, believing work is to be done yet. "Fidelity," not, "Peace-at-any-price," must be our watchword. The *easiest* course is the *least* useful, rather the *most* mischievous here. But we mean to be patient, cautious, trustful, & — God giving us grace, wisdom & strength, we mean to be faithful, & we hope *successful*, in the end. Yours — Geo. F. Herrick.

Is not Mr. Leonard coming back there? He means and

Rec'd Oct. 4.

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Constple Nov. 10th 869

Rev. Dr. N. G. Clark Sec. A.B.C.F.M.

My Dear Brother

Last evening brought me your letter of Oct. 19th. I have one, certainly, before, from you which has not been answered. And now, instead of referring specifically to parts of your letters I trust you will bear with me while I make "a few remarks" on the "situation". Bro. Baldwin's task of reporting our visit to Adrianople, which has been an oasis in the desert of my missionary life, is certainly a more pleasant & grateful task, but it is just as important to keep you en rapport with our views. I will say in passing, that while at Adrianople, I had a talk with Mr. Haskell which, though confidential, leads me to think I ought to say to you that your Deputation must expect serious questions to come before you in connection with the Bulgarian stations & work. There is no *equation* there & you will have to assist us & them in the solution of the problem by "combination", "substitution", or "elimination".

I must also say a word by way of correcting what seems to be a general mistake here. You will recollect that when it appeared that there was no one *experienced* man to take the responsible of the ladies to come here

& of their work, I gave my vote against their coming at present. I am now reported to have changed my mind in Aug. & voted for their coming. This is a mistake. The fact is just this. Dr. Bliss called on me in the midst of my anxiety for my wife after our little daughter's death, & wanted me to assent to his plan of having the ladies come out at once. I told him it did not seem to me wise to begin so, but if a majority of the Station voted with him & he could make suitable arrangements for the ladies when they should come, counting me out of all responsibility in the matter, I would not longer oppose. This was hardly a vote for, but I regret now that I yielded so far, for I don't believe in this scattered & undefined beginning.

But to the "remarks" & the "situation";

When our Mission, in May '67, came up abreast of the Central & Eastern Turkey Missions in the matter of Pastors & churches, Mr. Trowbridge, then in charge of the direct miss.y work here, urged being put in sole responsible charge, because he felt that the campaign on which he was entering would be a hard one, & he wanted to be free in his administration & yet to be backed by the confidence of his associates. He also secured the pledge of the Mission to support him, "even if the result should be the dismissal of the pastors & the breaking up of the churches at Const.le"

But single-handed, he found the task too heavy, & so tided over the great difficulty, went to Marash and left ~~to~~ us the entire problem here unsolved.

I hesitated long before accepting a share of direct responsibility in reference to the Armenian miss^{y} work here. I did accept, however, in good faith, with the understanding that our Com^{tee}, while always advising with the other Cons^{tple} miss^{ies} whenever we should feel the need of advice, was directly responsible to the Mission, & that we would have the confidence & moral support of *all* our miss^{y} brethren, even though our executive acts might not always in form be just what they would adopt, or be inclined, at first blush, to approve. Had I dreamed of anything less than this, I would not have undertaken what must necessarily prove a task impossible of accomplishment.

We young men are often charged with not apprehending the gravity of the situation: & our friends have apologised for us on account of our youth & our good intentions & our trying & exciting circumstances last Spring. We deny the charge. We never thought of making or accepting in our behalf any such apology, & great injury is done us & the cause by so putting the case. Explanation & a defence may be needed, but we have done & said nothing we wish apologized for. To damn us with faint praise is no better. We have done right & wisely or we have done wrong & foolishly. And the matter has assumed such a shape now, since the report of the Commission, that we must be distinctly supported by the Board as against the Commission or we must withdraw. Do not call this a rash resolve of wounded pride & youthful blood. It is, tho rather, the cool & considerate but necessary conviction of men who mean to do their duty in fidelity to principle, retiring only when recalled or when the principles they deem essential do not prevail in the councils of the Board.

What then are the principles, in relation to the churches, on which our Comm^{ee} have acted? I took pains to state the fundamental one in the argument I made before the Commission, & sent you a copy of it. It asserts the right & the duty of miss^{ies} to make their influence felt in the churches founded & nurtured by them so far as may be necessary for the spiritual welfare of those churches, but of course always in an orderly way, & also in conformity with the New Testament rule, to live peaceably with all men as far as possible, but not to sacrifice to peace what is dearer to our Lord than peace. Faithful adherence to this principle here, everybody has long known, would, sooner or later bring a storm & a crash. This we knew, & believed that after the storm the atmosphere would be clearer: after the crash an enduring edifice could be built on better foundations. In this we were so conceited & so rash (as it now proves) as to believe that all our miss.y & quondam miss.y brethren would confide in & support us while we braved the storm of calumny from those hostile to us, - while we examined the timbers & foundations in the expectation that we should find some of them too rotten to stand. We had no sooner begun our work than Dr. Hamlin joined the cry of native brethren against us as "ignorant & inexperienced youth": though never listening to our reasons for doing what we did. Now while Dr. H. has more influence than any other one man among the Protestants of Consple, you should not forget two facts, viz. first, that he has now been out of miss.y work for almost a decade, & that he does not agree with the ideas & plans & principles which have been so successfully tried in Central & Eastern Turkey, espec.y in the matter of education, & second, that it was the bitter words he used against Simon & the Pera party 8 & 9 years ago which has made it impossible to demand of Simon a retracting of what he published against us then, - so that he was taken back by us with no evidence of his repentance. The Brusa Station joined the criticism against us, Drs. Long & Thomson here & others apologized for us! Drs Riggs & Bliss generously defended us before others while really differing from us quite materially on some things. Indeed it now appears that they differ from us on the grave question whether we shall adhere unflinchingly to principle, or fall back on the old plan of concession & conciliation where there is no evidence of a solid basis for

Christian co-operation. Indeed Dr. Bliss holds & enunciates what we believe to be a false & mischievous principle, viz. "as little interference as possible with the internal affairs of the churches". We say "as much influence as necessary", & deny that such influence is, or ought to be called "interference". The difference here between Dr. Bliss Mr. Washburn, the Brusa men &c. on the one hand, & our Comtee; supported by missies in Turkey generally, on the other, is most important, & I trust it will be squarely met & decided before the Deputation next Spring. I hope you will come out, not to "make peace", but to find out the right & adhere to that. If you think we ~~young~~ men had better go, say so in four words & we will retire, & not try to "make a case" against you or the Board. We feel that the Commission did us great wrong, & not us only but the whole miss.y interest, in its 1st "Opinion" That wrong must be thoroughly repaired or we can never find a pou sto here. Mr. Washburn & Boyajian refused the unanimous demand of all the missies to have the "causes" they heard printed with their report. It would have been too damaging to them, for they passed judgment on things we never would have allowed them to adjudicate. It seems to me that "blindness in part has happened" to some of our good christian friends in reference to the events of last Spring. Native Protestants hostile to us regard the report of the Commission as a triumph to them. I was the most forward to bring our ~~matters~~ before whatever Commission the native brethren would accept because I had such confidence in the inherent strength & righteousness of our cause. Perhaps it is an evidence of my mulishness or worse, but I have the same degree of confidence in it now, although my confidence in some men has been sadly shaken.

I look forward to the hope of welcoming you in my own house with great interest & pleasure, but my hope after all & before all & in all, for this church & for our whole work here & round about is not, any longer, in men, in Conferences or Commissions, or Councils (though we expect one next month) nor in disputations, but in the long-delayed descent of the Holy Spirit. I feel this deeply now. Oh! *What* a blessing that would be. *Sometimes*, even in our darkness, my faith grasps this priceless blessing, & I want to labor & pray & live *alone* for this. Pray for this with us.

My family are now all in good health.

Yours fraternally & respectfully

Geo. F. Herrick.

P.S. I find that Mr. Baldwin's letter will not go till the next mail, but I will not detain this.

What I have written in this letter is well considered & felt to be important by my associates on the Miss'y Com'tee, as well as by myself, & I would fain hope may invite your rather especial attention. G. F. H.

Constantinople, Nov. 10. 1867.

Rec'd Dec. 2.

ack'd " 21 c.n.c.

Constantinople Feb. 14th 1870

Sec.ies of A.B.C.F.M. Boston

Dear Brethren,

I fear you will regard us as chargable with neglect in delaying a whole month to report to you the Ecclesiastical Council which met here Dec. 21st & closed its sessions Jan. 14th, & which therefore may very properly be called the ecclesiastical Council of Constantinople of 1869 & 70!

After the Aug. Conference & Commission adjourned, the portion of the Vlanga church in sympathy with us proposed to the other portion of the church to call a Council, as recommended by the Commission. After repeated refusals to accept such a proposal, the portion of the church in co-operation with us, with our advice, decided on calling an ex parte council, inasmuch as they were left, by the April Council, with no ecclesiastical standing whatsoever. We think now that we would have done more wisely to assume ecclesiastical responsibilities ourselves, as indicated in Dr. Wood's Pittsburgh paper, & not run the risk of a Council. But concessions that were formerly made by miss.ies & also criticisms passed upon us in reference to such responsibilities, induced us to favor putting the church matter regularly into the hands of a native ecclesiastical Council. Besides, we thought that such confidence shown to the native pastors &

Churches would do good. The Churches called were Adana, Aintab, Adabazar, Brusa, Caesarea, Muradchai & Trebizond, each a pastor & delegate; Adrianople & Marsovan, each a delegate; & the Pastors, Avadis of Marash, now at Bebek; Hagop, now at Smyrna, & Hohannes of Bilijik, now at Baghchejuk. The pastors & delegates from Adana & Aintab & the delegates from Adabazar & Trebizond failed to come. The others met & organized Dec. 21st. Of course their first work was to propose to the other side of the church to make the council *mutual*. After considerable effort & correspondance that result was *formally* reached on the evening of Dec. 25th & we all expected the work of the Council to go forward the following Monday. But it subsequently appeared that the acceptance of the Council on the part of the opposed party in the church was insincere; & the Council, strangely sensitive to the honor of the April council & to the wishes of the malcontents here, & as strangely regardless of its own dignity & of all ecclesiastical rules, allowed itself to dally an *entire week* longer, & finally, without permission from those by whom they were called as a council, accepted the resignation of Pr. Alexander of Adabazar, & then crowded Pr. Avadis to resign! The withdrawal of these two men was insisted on by the other side on the *pretence* that, as they were members of the April Council, they ought not to sit on *this*; but *really*, we have no doubt, to apply a test as to how far they could control the course of the Council; for one of those pastors was sure to vote on one side of any test question, & the other on the other & the Adabazar delegate also could have been present. We attended the sessions of the Council constantly except when its meetings were private, & it was painful & required no little patience to witness the almost universal ignorance of rules of order & the proper conducting of a Council. We were in constant & close & fraternal communication with the members of the Council, entertaining them in our own families: and I am happy to say that, for the most part, we felt convinced that the intention of those brethren was good & honorable, & if we were compelled to have less respect for, & confidence in their ability in the administration of ecclesiastical affairs when the Council ended than when it began, we certainly had more Christian confidence & love for them. Especially were we all pleased with the spirit, the preaching & the whole bearing of Pr. Serope of Brusa. The real work of the Council began Monday P.M. Jan 3d. & its public hearing of the case closed on the following Monday. They then sat three days by themselves & held a closing public session on Friday the 14th. ult.

The work of the Council, as defined in the Letter-missive, was 1. To settle who are the church members, 2. To decide who is pastor & who shall discharge pastoral duties.

3. How can the Ordinances be regularly observed & 4. To consider any other matter needful for the peace & purity of the church.

The first question was fully considered & decided, - if not quite *fairly*, yet in a way justifiable by ecclesiastical rules & we do not complain.# Under (2) were (a) a request from the portion of the church in co-operation with us, for the dissolution of the pastoral relation between the church & Pr. Parsegh. The action on this point was a decision that if Pr. Parsegh should not come back & clear himself from charges against him before the Bythinia Union *or* resign before the close of *this year*, the pastoral relation shall then be considered as dissolved. On the whole, we cannot complain of this action except that the *time* set is much too long.

The other part of (2) viz. "who shall discharge the pastoral duties" of course touches the action of the April council. *This* Council here showed its great weakness in dodging all reference to that grossly unjust action, & in failing to find the *right* & the *wrong* in the position of the two parties of the church. Its decisions & recommendations here, taken together with its statement of facts, *imply* a judgment adverse to the former council, but the utterance is not outspoken & manly. They "recommended Pr. Sdepan to retire, as his labors cannot now be useful, that the two parties in the church unite on some native pastor accept-

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The ch. stands *now*, after accessions to the opposition by the return of absent men, equally divided.

able to both, & that the miss.ies directly concerned in the Ulanga difficulties be relieved of all official *missionary*, as well as ecclesiastical, relation to the Church."

We made no question of accepting all the *ecclesiastical* decisions & recommendations; & at once brought the request in reference to our missionary responsibility to the Com. ad Int. who voted to defer action on it till they should be informed of the conditions & demands of the opposite party, which we knew to exist, from their own avowed & now written statement. The opposite party, as was to be expected, industriously circulated the false report that *they* had accepted the result of council, but *we* had not. Some of our brethren would have had us, as a stroke of policy, accept the request of the Council in reference to our *missionary* position as well their ecc.l decisions, so as completely to stop the mouths of our detractors. But we knew that it is not *possible* for us to make *any* concession which will *satisfy* them; & we should still be charged with defeating the intention of the Council while *they* were ready to carry it out! We do not regard it right to throw off from ourselves a responsibility devolved by the Mission.

In the positions we have taken we are acting on the principles we enunciated in the Aug. Conference, viz. to submit all ecclesiastical acts to an ecc.l Council, personal complaints to special commissions, & our official missionary administration only to the Mission & the Board. We are even now hopeful of gaining the respect & Christian love

& co-operation of native pastors & good men in the ch.hs, by a firm but kind adherance to principle & duty; if our influence & the possibility of our usefulness is not destroyed by countenance given to native distrust of us on the part of some of our present or former miss.y associates.

In our opinion, the Mission cannot wisely accede to the request of the Council affecting our miss.y responsibility, for the following among other reasons.

1. The composition & conduct of the Council entitle such a request from it to little weight.

2. It is not wise to encourage the idea, already injuriously prevalent in the native mind, that they ought to have the right of influencing our official position & action. This would make any miss.y's position, especially if he is unpopular among the natives for rigid fidelity to his official trust, insecure & finally untenable.

3. No concession of ours can now satisfy men, who, till their hopes of independency from us & aid through Dr. Van Lennep are shown to be vain, will be content with nothing less than a substantial triumph over the miss.y Com.ee #

4. The real aim of our opponents is to destroy the influence of the whole miss.y body. Their lever is now under us because just here is their present opportunity.

5. To accede to this request would be in the line of sacrificing the right & duty of miss.ies to influence churches founded by them, in all ways consistent with the ecc.l rights and

I hope you have a watchful eye on Dr. V. L.'s movements, not trusting to outside quiet on his part. He has the will to injure you & us. You must see, in time, that he do not have the power.

privileges of the churches; a right & a duty we have strongly asserted & constantly defended as vital & fundamental. The gravamen of the opposition against us from the first has been based upon the assumption that we have no such right.

6. We do not regard the immediate union of the Ulanga Church, while the heads of the opposition are as bitter & unchristian in spirit as now, & has such power to deceive good but simple-minded men, as really desirable; & of course are not willing to make unwarrantable concessions to secure it, even though we do nothing to hinder the accomplishment of the recommendation of the Council in this regard.

7. If we were to make this concession we know we should be brought face to face with other demands which we could not make, & so should have accomplished nothing; and if the reason for acceptance urged be that we should, by so doing, corner the opposition, inasmuch as they will not accept the result of the council in good faith, — we reply that we must make only bona fide concessions, which we are willing & ready to carry out in the spirit in which they will be taken.#

In reference to the observance of church ordinances the Council made no formal decision, but left us free; while they, properly enough, forbade strictly church action on both sides, while the division continues.

I enclose copies of correspond.ce between the two parties of the ch. & of our written reply to Council.

We have, therefore, as miss^ies administered the Communion to members of Vlanga & other Churches in our congregations & had 22 native communicants present. Our audiences are now about the size of the whole congregation before the separation — seven or eight Turks were present a week ago last Sab. P.M. — & our prayer-meetings & khan meetings are even more full & interesting. The storm & the darkness are not yet past, but we trust Christ is himself with us in the storm, & we are humbly trying to hold on to his hand & be cheered by his presence & partake of his gentle spirit in the darkness, — in the hope still of light, peace & the spiritual establishment & enlargement of the church & work of Christ here.

We earnestly hope Dr. Clark will be able to be with us at our Ann. meeting, appointed for May 17. If he is still in Boston please extend to him our love & sympathy. We would each be affectionately remembered to you all & to your households. We & our families are well, except that just now Mr. Schauffler is ill with what appears to be Varioloyd. I expect to visit Adrianople again in two weeks. Our Sabbaths are fully occupied with various duties. Two days, every week, of my time is given to Bible Com. work.

In behalf of the Miss. Com. of Cons^le
very aff^ly & respectfully Yours
Geo. F. Herrick.

Constantinople [illegible]
Rec'd March 15, 1870.
Ack'd Apr. 15.

Cons^{ple} Mar. 14th 1870

Sec^{ies} of A. B. C. F. M.

Dear Brethren

As a sort of supplement to the letter I sent you a month ago I now send you a copy of a paper we have just sent to the three more prominent members of the late Council. This action will explain itself. It has been delayed two weeks on account of Bro. Schauffler's illness. He is just recovering from what proved a severe case of measles. This paper was immediately preceded by a note to the portion of the Ch. in sympathy with us informing them that we lay down all direct eccl. or pastoral relation.

(Copy) To Rev. Messrs. Serope, Hohannes & Kerope

Dear Brethren.

Before your Council adjourned we publicly informed you that we accepted its decisions on all eccl. questions submitted to it. We said the same again, in writing, to the Chairman before we left Cons^{ple}. Out of respect to the Council we have refrained from any eccl. act since that time, — administering the Communion to church members of this & other Chs. in our congregations as miss^{ies} & Ch^{n} ministers & not in any Ch. relation.

But what has been said & done by others, — particularly the giving the Communion in the name of Langa Ch. by Pr. Sdepan, — in opposition to the spirit of the Council's decisions, leads us to address to you the following explanations & propositions:

1. Our temporary ecc.l relation to Vlanga ch. was at the request of a majority of that ch. & commenced Apr. 1, 1869. That relation we have now formally laid aside. Neither portion of that ch. can now claim to be a majority. But let the question of majority be as it may, whenever the ch. shall unite in calling as temporary pastor, a man impartial & acceptable to both sides, all pastoral care of the ch. will, of course, be in his hands. No one desires such a union more than we do just as soon as it can be effected on a basis conducive to the spiritual welfare of the ch. & we are now making use of such means as we are able to promote it. Till this union is effected we shall, as miss.ies & as men consecrated to the work of the ministry in the work of Christ advise & care spiritually for those members of Vlanga & other churches in our congregations who desire it, to the best of our ability & discretion, in accord with the requirement of our ministerial office.

2. Without reference to an existing church, we have missionary work in this city. The Vlanga chapel is our place of public worship in Stamboul: & this chapel is open as heretofore to all who will come & hear the Gospel every Sab. A.M. & P.M. & there is nothing to

hinder any member of Olanga ch. or congregation from worshiping there if he desires to do so.

3. As we have, for our Ecc.l acts accepted & do respect the decisions of an Ecc.l council, so, for our miss.y work, & the official miss.y responsibility committed to us by our Mission, inasmuch as we are responsible first, to the Mission & second, to the Board, it appears to us suitable & fitting to make answer only to them even as we have heretofore done at proper & appointed times.

4. Any renewal of relations with the miss.ies on the part of those who have broken off relations, must be on a basis not of doubt & distrust but of trust & confidence, else, it is plain that such renewal of relations will be only formal & not real, & ephemeral & injurious in the place of being permanent & beneficial.

The reason why the decision of the Ecc. Council in reference to the union of the two parts of Olanga ch. is, as yet, without effect, as appears from the correspondence between these parties, is that, on one side, there is confidence in the miss.ies & desire for co-operation with them, coupled with a want of confidence in the spirit & aims of the opposite party; & on the other side there is not a desire for co-operation with the miss.ies nor confidence in them.

5. In all our thoughts & consultations & labors for the purity & spiritual welfare of the ch.s & for the

advancement of the work of Christ, we desire to cherish Chn. confidence + brotherly love, + a true cooperation with all who sincerely seek the establishment of the spiritual kingdom of our Lord; + respecting the official position + ~~acts~~ rights of the pastors, we desire + seek to maintain with them + with others, to the fullest extent possible, a close + free correspondance in reference to their + our common aims + work.

It is now plain to us that no safe union of Langa Ch. can be brought about by the efforts of the parties themselves. Therefore we propose that Pr. Serope or Pr. Hohannes come here for a time, to carry out the intention of the late Council in reference to the removal of existing difficulties, + if your efforts result in uniting the Ch. securing its purity + establishing its discipline, we shall rejoice with you,

Altho in any arrangement which may hereafter be come to in reference to the control of the pulpit, the control of it for half the time will be reserved to the missies; in the interest of their general miss.y work in the city; still, for the present, while trying this plan, we shall desire + expect the pastor who comes to preach himself in our Chapel every Sab. A.M. + P.M. In conclusion, brethren, we are happy to express to you our Chn. confidence in you, as laboring sincerely for the spiritual welfare of the Chs. + we hope to see eye to eye + labor shoulder to shoulder with you for the upbuilding of the cause of C. in Turkey, not alone for your fellow countrymen but also for moslems + others, that they may accept the Gospel + believe in Christ

~~[illegible]~~ In Chn. love + confidce. ~~to subscribe ourselves~~ Your fellow laborers. Herrick. Schauffler. Baldwin.

With continued respect + affc. Yrs. Geo. F. Herrick.

Rec'd April 8.
Ack. Apr. 15.

Herrick

Marsovan Oct. 22nd 18

Dear Bro. Schauffler

It is time to write you again & I will not let the fact that we may not expect to hear from you for a long time yet hinder my writing. I hoped to hear something from you from Liverpool, but probably you were too busy or your time too short. I'm thinking a good deal of you these days as at Brooklyn at the great meeting. May the Lord help you to say something which will do good in reference to the great miss.y problems of the day. I have been a good deal exercised in reference to the direction in which we are drifting in our Missions, since the meeting of the Bythinia Union & since I heard how its results were received by the miss.ies esp.cy Hitchcock & Tracy. Two other significant facts I've pondered over a good deal, one from the Eastern & one from the Central Mission, & the direction of my meditations leads me rather to congratulat-

three or four days. The building is going to look finely. We shall have accommodations for about thirty students in the building, with all necessary public rooms. The building is 46 x 84 feet two stories besides the basement & an observatory on top. The "Central Union" you on being out of Armenian missions altogether. Perhaps you know that the Aleppo Union formally requested the miss.ies to teach Greek + Hebrew in the Marash Sem'y! Pastor Mardiros of Harpoot, who has just passed here on his way to Const'e. told me that the Harpoot miss.ies have tho't of + talked with him about aiding all churches thro' the Union. I don't believe that they are aware, at Boston, of how these Unions are growing in power - centralized power. I wish you would call Dr. Clark's attention to the fact that just at the time when our Board is becoming strictly Congregational, these Ch'h's of Turkey are organizing in what is developing into Presbyterianism with a tinge of Episcopal tendency. Hitchcock + Tracy were much pleased with the spirit of the "Union". - so were we with that of the Council of Dec. - yet the acts of the Union will soon deprive the miss.y of any position on which he

meets here in 12 days hence followed by our [illegible] Love to Jas. S. + all the children

Yr. aff'c. brother
Geo. F. Herrick

We did not see much of Pastor Mardiros. He came late last Thurs'y eve'g, + left this Monday. Do you know that the Galata service is given up? - George feels quite badly ab't it. We have real jolly, cheerful letters from the Baldwins +

Can stand + work with or aid these Ch'h?
The "Union" recommends the "miss'ies" now, not merely in these, to withdraw from all official connection with Vlanga Ch. + give up the chapel to the Congregation i.e. of course to Aktosian, Sukias, Gabriel, Antranig + "Bad" Sdepan for nobody else has either asked for it or seized it by force. These recommendations Hitchcock calls - evidently without irony, "moderate". My opinion is the Harpoot miss'ies have even conceded too much. + can we ever carry on work far among Greeks + Turks without granting fully as much as we have done to the Armenians? And as Congregational ministers charged with responsibilities by a Cong'l Board, whither is our work drifting? I have not heard one word from Boston since our Ann. meeting, now four + a half months. I have no inclination or occasion to write. I wrote much while there was yet

that the Salata service is given up?- George feels quite badly abt it. We have real jolly, cheerful letters from the Baldwins + we [illegible] rejoice with all our hearts for them. Can't you find them just the right associates? I wonder how you feel in America, homesick any for Miss'y life & work? With kisses to the dear Chil'n & love to you both yr affec' sister Helen M. H.

Marsovan is the very closest kind of a place imaginable. We haven't yet been able to find either straw or hay to stuff our sofas with & other things go at about the same jog.—

hope of holding on at C. but quite in vain. My work here is pleasant now. The students are interested & diligent, & the Senior class is an able one. But some of the best men are too worldly in their spirit & I sh^d have little confidence that they would not join any plausible opposition against us. I have proposed to the Station here & the Com. ad Int. to prepare a Church History, begin this winter. It will be a heavy job, but congenial work, if I undertake it. It must appear in Armenian characters. —

I presume Helen will write a little to your wife, tho' she ought not to write now, at least not much. The Smiths are getting settled in their new house, spent the night there for the first time last night. The Leonards also are getting settled in the one the Smiths are vacating. Work on the Sem'y is begun & before the winter rains, will, we hope be well forward. The tiles will be put on in

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Const'le Mar. 21st 1870

Dear Brethren

I seize a moment from pressing work to write two words. First, to ask your attention to a fact of which if you are not informed it is important you should be, viz, that Mr. Minassian has sent a circular to all the Ch'hs in Turkey saying that, as he is about to have the opportunity of presenting their cause to Ch'hs in America, he wishes them to inform him what aid they need; & in what relation they stand to the miss'ies. You need no word from me to aid you in heading off this Van Lennep-Minassian movement. Unless quashed however it may prove perilous. Ah! the fruits of V. L's return to this mission a few years since are indeed bitter. My own opinion has been & is in favor of a vigorous handling of such movements as these before the Board's constituency. I would expose them boldly & thoroughly. Verbum sat — & too much probably. — Second. I earnestly hope Dr. Clark will yet visit us in May. Such a visit is expected & for him not to come would, it seems to me, be very unfortunate, for the miss'y questions to come up, & especially for the native pastors & Ch'hs in the present delicate state of our relations with them. In great haste.

Yrs very truly
Geo. F. Herrick

Constantinople, Mch 21. 1870.

Rec'd Apr. 18.

Ackd June 2.

J. G. Leonard —

abt 1st of May

40.

Six mos.

Constantinople April 8th 1870

Rev Dr Clark Sec A.B.C.F.M.

My dear Bro.

I'm glad to see your hand again and more glad to know you are able to be at the Rooms once more. But I'm sorry, very, that I can't see you *right here* and talk instead of writing.

I've just read your letter to Mr Washburn of Mar. 7th, and find myself so much "muddled," that I write a few lines by *this mail* in the hope of an immediate answer to reach me while our Annual Meeting is still in session. Of course I shall take the earliest opportunity to talk with Dr Bliss and Mr Washburn. For the sake of brevity, I will ask a few direct questions, hoping that your answers will bring me and others with me, "out of the woods." 1. Are Miss Gray and Miss Nye to be Missionaries of the Board? 2d Are they and their work to be under the responsible care of *our mission*? or of Mr Washburn and the Trustees of Robert College, or of both jointly? 3. If the former, are we to understand that your decision to send them out before we have been able to reach a good degree of unanimity as a Miss or a Station in our action in reference to their coming, is an exceptional exercise of authority at Boston over the work of a Mission or does it indicate a general change of policy in reference to Missionary ~~policy~~ responsibility and administration, concentrating power more than formerly at Boston? 4 If the work which forms the subject matter of your letter of the 7th ult. is to be a part of the work and responsibility of this mission, I do not now see how it happens that your correspondance is, in the first instance, with Mr. W.— a man not now a missionary of the Board; therefore I am a good deal inclined to imagine that this must be a separate scheme especially as there has been a rumor about Robert Coll. opening a girls school. But on the other hand you speak of Miss Nye's appointment as by "our Committee".

Your letter to Dr Bliss comes to hand as I write and gives somewhat more light i.e. answers the first question× if not the others. If I have held one principle more firmly than another in reference to this movement, it is that in our present unsettled state and till we here know what we are going to do with the ladies, they ought not to be sent. I'm glad no one is coming this spring, and like the proposition, about Miss Proctor

At the moment I am so closely occupied with another engagement that I've been obliged to use another hand for copying this.

I've had a hasty reading of your long & careful letter of Dec. 15th & Mar. 15th & thank you heartily for it. The suggestions of the latter part of it deserve & will have our careful consideration.

May the Lord grant you health & give you grace to work "in measure" & not overdo.

Very kind regards, - in which my wife joins, to yourself & family.

Yours respectfully & aff'ly

Geo. F. Herrick

Constantinople, Apr. 8. 70.

Rec'd May 2.

Ackd June 2

a

Const.ple May 3d. 1870.

Dear Dr. Clark

You will rejoice that we can report a full discussion in Com. ad Int. of the matter of the Ladies' Work to be begun here with a result in which we could all concur. The understanding here is that you, having decided to commence this work, without delay leave to us to decide in regard to its details. & we communicate this action to you in good part that the ladies themselves may know just what those under whose direction they must labor will expect of them. We deprecate their coming out with high ideas of a great or fine school. The beginning, in this must be small. We are unanimous in the opinion that French & instrumental music should not be taught in the outset, or any large number of boarders received. We shall all be glad if the beginning grows, normally, into a training school of importance. We all regard it of the very highest importance to secure a lady of experience, in this country, like Miss. Proctor, to inaugurate the enterprise. As to locality — it is not yet decided, but it must be somewhere where ladies can remain the year round. Scutari is as likely to be the place as anywhere. I will not prolong my note but simply give you a copy of the vote passed in Com.^tee ad Int. today.

"Voted unanimously 1. That, in our judgment, the three ladies — one of them medically educated, — who are expected, within the coming year, as a reinforcement to our miss.y force at Const.^ple, should live in a home together, & should find their chief work in direct miss.y labor; but that, — as auxiliary to this, they also commence a school as soon as practicable for the instruction of girls & especially with a view to training teachers. We should not favor the lady physician's opening a dispensary.

2. That the Chairman & Sec. be a Com. to write to Miss. Proctor & the Central Mission, earnestly requesting that Miss. P. come as the senior lady to be connected with this work, & urge her coming on as soon as possible."

Respectfully & aff.ly Y.rs

Geo. F. Herrick

Constantinople May 3. 70

Rec'd May 30.

[illegible]

62

Bebek, Const^ple Nov. 9th 1871

Rev. N. G. Clark D.D.

My Dear Bro.

You may be interested to know that, with my family, I have now been here for four weeks, having been exceedingly busy with the last duties at Marsovan in preparation for leaving & since our journey, again very busy in getting settled here & beginning the works that called us here. Our journey was not more than usually fatiguing in itself, but this unsettling, moving, travelling & resettling in the midst of pressing public duties, repeated as often as it has been in my miss,y life is one of those trials incident to many a miss,y's experience. Bro. Smith at Marsovan has had a long & fatiguing illness, but was recovering, at last accounts. My family are all pretty well now & we are pleasantly & temporarily located in our own hired house near Dr. Pratt & near Robert College to the preparatory department of which we are sending our son Freddie. I have been greatly annoyed during the past Summer by the hindrance to my house-building at Marsovan, which our most inefficient representative, Mr. Brown has not yet succeeded in getting removed & my building material & the foundation wait till next year. It is very much to be regretted that

Presuming you will
not care to have me
extend this letter be-
yond one sheet, I
take this margin
to say "it's revival" —
& to sub. myself
Affly & faithly
Yours
G. F. Herrick

we have not a competent + reliable minister. Our interests are really imperilled by the incompetency of the present incumbent.

You must give me the credit of having kept pretty silent on "Cons^{tle} affairs" for a year + a half + I should have still kept silent had not your statement in the Ann. Report at Salem been so antipodal to the conspicuous facts, as I find them here, that I find myself bound, in conscience, to send you my remonstrance against such a public statement, as an essential misrepresentation of the existing state of things here as compared with what it was when the Com^{tee} of which I was one were removed.

The hardest trial my miss^{y} life has yet bro^{t} me is to be compelled to witness unpleasant facts ignored + glossed over by miss^{ies} + the Board, while every, the slightest indication of good is emphasised + magnified, + this coupled with a tendency to esteem peace + the good will of men above the purity + highest spiritual welfare of the Ch^{hs}, whenever these are obtainable only by a firm + stern conflict with sin + wrong.

You represent a great change as having taken place for the better here, alienations as healed + the prospect for the future as a bright + promising one. Of course my opinions on the matter are of no sort of consequence + I will not give any ones *impressions*. I will simply state the *facts* as I find them, chiefly from Pr. Marderos. Pr. Hohannes now of Rodosto & one of the most intelligent pious & impartial of the members of Vlanga Church;

1 Pleasant facts; (a) Vlanga Ch. has been united.
(b) The congregation at the Vlanga Chapel has largely increased.
(c) More money is raised for preacher & school by that congregation than ever before; (d) Rampant hostility to miss.ies has given place to courtesy & the *noise* is succeeded by quiet;

2. "Stubborn facts." (a) The union of Vlanga Ch. is *merely* formal & external not real & sincere, (b) That Ch. is now controlled by precisely the men who violently & criminally seized our Chapel building in Ap. 1869, who told & had published the most infamous lies about us, the chief men among whom are not regarded as Christian men by the native pastors. These men listen to *no* remonstrance from Ch. or Union They pack their own majorities when needed, & drive out of all share in the affairs of the church *all the best men in it.*
(c) *Our* Chapel in Vlanga, the *only* one in the city proper, has been surrendered to the entire control of the Ch. i.e. of the men above mentioned, thus paying the highest possible premium on their infamous conduct of 2 1/2 years ago, & this has been done against the repeated declarations of miss.ies officially made in time past, that in *any* future arrangement in reference to that chapel, we should retain the

Control of the chapel for half a day on the Sabbath in the interest of our general miss'y work in the city. Our Mission has now no preaching place in Cons^tle or its suburbs except Scutari & that was almost given up last May. (D) Hostility to us has very naturally ceased when we have yielded to the worst men for substance ~~all~~ they have ever asked & more than they ever expected to gain. But these men have precisely the same spirit as ever & the present lull is a favorable opportunity for them to strengthen themselves ~~against us~~ in their own position which certainly is not one with (E) The very men who made all the trouble 3 years ago, party because we would not aid the ch. more, now insist on refusing all aid & that against the advice of the Union to call a pastor, while it is manifest that all they can or will raise will not exceed one third of the smallest sum needed for all their expenses. Why do these men now refuse the aid the Board is willing to give? Why do they not desire a pastor? I am not giving my opinions so I leave the q.

I have laid no stress upon the manifest injustice to our Com^tee of 3. in the representations made if they are not accurate, for injuries far graver than this, result both here & at home from such crying of "peace, peace when there is no peace".

I have but two ~~remarks~~ more to make. 1. I do not agree with the theory that pecuniary independance from us is a sure sign of true progress in a ch. I think Mr. Minassian's plan of making the ch's of Cons^tle independent of us by his aid was eminently mischievous. 2. I am willing & glad to let God's providence interpose against any cherished plans of mine & overrule all in a far better way than our wisdom can find out, but I want it to be God's providence indeed & not human shortsightedness, the divine strength & patience & not weakness + [illegible]

Constantinople, Nov. 9, 1875.
Received, Dec. 21—
Ans'd March 22 1875

[illegible] Nov 9 1874.

New Haven 7th Nov 1865

Dear Sir

I have to report that in accordance with your request I visited Rev Mr Hitchcock & had a free conference with him & his wife—

There does not seem to me to be anything in Mrs. H's general health to hinder her going to any of the Turkish missions. I believe she would stand at least an average chance of good health—

To this there is one addition to be made—i.e. She seems to have some derangement of some of the pelvic viscera

If this should prove on ex

animation to be serious - her going out would be inadvisable - The question seems to me to turn chiefly on this point - If there is no serious disease there - she might go to Turkey -

I remain
Yours truly
A. T. Pratt

Rev. S. B. Treat D.D.
Sect. A. B. C. F. M.
Boston

New Haven, Nov. 7. 1865.
Rec'd. Nov. 8.

Rev. M. H. Hitchcock

Rev. M. W. Hitchcock. 64

Westminster Nov. 3. 1865

Rev S. B. Treat Rec'd Nov. 11.
Sec. of A.B.C.F.M.

Dear Sir

We received your letter with reference to our return to Missionary Life a week ago to day. The matter would have been attended to sooner but Mrs H. was suffering from temporary indisposition so that we could not well go to see our Physician. Dr A. Hitchcock of Fitchburg has been Mrs H's consulting physician since we have been in Westminster. He knows more about her than any other & we have great confidence in him. We saw him last evening. He expresses himself very

positively, says he is very
clear in the matter, ~~that if~~
Mrs H. to go to Asia Minor wo
be incurring a very great ris
He thinks there is disease so
(of the pelvic organs) whic
ought to be attended to with
delay. He said I might say
you that there was a possibili
after a little medical treatment,
for three or four weeks, he migh
change his mind. In which
I will let you know.

This is a disappointment to me,
my expectations had been co
siderably raised. But it se
the indication of Providence th
we should not go to a Missio
field, at present.

I remain
Most truly yours
M. H. Hitchco

65

Rev. M. H. Hitchcock

Winchendon Feb. 12, 1869

Ans Ap 4

Rev Dr Clark
Dear Sir

Mrs H. thinks that
the exigences of the work in Bulgaria
equire a Missionary at Adrianople
e had better go there, Provided,
I understand you. the location
the city is as favorable to health,
there are English residents,
t would be very pleasant to us
oth, to be associated with Bro.
Clark, but they come home
soon, that we sh'd not be sure
their society long. And we
ave always found (in Ceylon) the society
English people very pleasant.
desirable.
e would have the matter decided
herefore, upon the ground of need

what is best for the missio
If you & the Com ad interim
think I had better be at Ad
ople, we better trust the Lord
go there.
I suppose however you would
pect another man there a
soon as you could. If we
should go. I would not
express a preference eith
way, to go to P. or to A. with
or without an associate.
In either case I should fee
that "it is of the Lord"
I think it best to write this
as you spoke of writing to Bro.
Clark soon

Most truly yours
H. P. Hitchcock

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M. H. Hitchcock 66

Winchendon March 15, 1869

Dr Clark

Dear Sir

We think we cannot well get ready to go before the 4th of April. Had we better hen wait & go with Dr West long pt? We shall be willing to do so if, think we better do so if there is no obj.

Will our goods, furniture &c go on the steamer with us? or by sailing vessel?

Yours &c

M. H. Hitchcock

Rev. M. H. Hitchcock.

Rec'd March 24.

Winchendon March 23. 1869

Rev. Dr Clark

Dear Sir

As to waiting

We can be ready May 1st without particular inconvenience. Indeed I think it will be better for us to get off May 1st than August 1st.

We dont know about the heat of Turkey. Whether it is to be dreaded particularly or not. have supposed not. On first rec'g your letter we th't we would not wait, But thinking perhaps we better know all about it. I have this morning written to Byington about it.

I would like to know

Dr Wests address.

I propose two weeks from this time to be packing up wha we have here to go by freigh steamer, & then come immediately to Boston, make purchases & get all our freigh ready by the 12th or 15th of Apri

Most truly yours

M. K. Hitchco

P.S. We don't know anythin about lines. We shall go the willingly, or anywhere else that the Lord sends us throug you ~~or~~ the Comtee ad interi

Worcester.
Saty. A.M. Apr. 17th '69.

Dr. N. B. Clarke,

Dear Sir,

I came to Worcester last even'g, after an absence of three days & found yrs of the 14th inst. I conclude fr. the PS. that it will be too late for an arrangement for the 24th inst. & that we may expect to sail May 1st. I think my friends will be better pleased with this & I shall have more time for rest. Thanks for yr. advice in that respect. I will try to profit by it.

Mrs. H. came here Monday in the 10½ P.M. train & left for

l
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The
l le
eti
l
ove

e Prest. Tues.

he letters fr. the missionaries
left with my bro. to be
eturned to you — Hope you
ave received them safely.

Very respectfully yrs,
L. C. Hitchcock,

Mrs. L. A. Hitchcock

Worcester, Apr. 17. 1869.

Rec'd. Apr. 19.

69

ROOMS OF THE

American Board of Commissioners for Foreign Missions,

BIBLE HOUSE, ASTOR PLACE,

New York May 5 1869

Rev Dr Clark

Dear Brother

About to sail
pen a few lines to you.
We have a beautiful day,
this is said, a fine steamer
the Idaho.
rs H. has come to this point
uch better than I feared
he would. When I was at H.B.
st week, I was for the time
little apprehensive. I
ound her, on my return from
e west, apparently somewhat
duced. Then, well meaning
iends had expressed more
ears than they felt themselves
presume. But for the week
ast Mrs H. has shown
me ability to endure

than I supposed she posse
It was a tiresome thing t
go to Winchendon & do
the finishing up, then
ditto at Worcester, and
then to come on her
But she is going on
board to day appare
as well as I have see
her for a long time, a
in good spirits. We hope
We think the Lord sends u
And if we are not mistake
in this we have no doubt
will take care of us, & keep u
for His work so long as it
best.

I wish to thank you very
much for all your kindne
& sympathy for us.

I remain, In haste.

Mrs Huggins

M. H. Ket

Rev. M. H. Hitchcock.

New York, May 5. 1869.

Rec'd May 6.

✓

Rev. M. H. Hitchcock.

New York, May 5. 1869.

Rec'd May 6.

✓

Bedford Hotel South - Row London
May 20th 1869

Rev D. Clark
Dear Brother

We had an average passage from N.Y. to Liverpool, I suppose. No storms or very bad weather, but 13 days time. Accommodations very good, except that our cabin was too far aft for comfort. Mrs Hitchcock was sick some but not so much as some other ladies.

Arrived at Liverpool Dock Tues 4 P.M. the 18th landing in a pouring rain.

Put up at The Clifton House, which we heartily recommend.

Wednes 11½ A.M. to 5¼ P.M. to London.

Mr Burr was full and at his suggestion we came to The Bedford Hotel Southampton Row. A good house.

Bro. Barnum left London Tues P.M. We might, probably, have overtaken

no value, such as this I write it to you
Mrs Hitchcock joins in cordial salutations
I remain,
Dear Sir,
Most truly yours
M. H. Hitchcock

him in Paris, but we did not think we ought to hurry so much to get to Marseilles this week. I had trouble transferring a trunk at Liverpool. It is not yet arranged. But I leave it with Mr Barr. It is not so simple a matter to transfer baggage at L. unless one has ample time. We go to Paris this p.m. via New Haven & Dieppe. thinking to remain there & take next week steamer for Const. Mrs K. is very well for her, & we wish to keep her so.

A word for your eye only. Dr J. H. Hill & wife, of Athens Greece, were our fellow voyagers. He spoke very depreciatingly of Dr King. So that he does no Missionary work, does'nt preach, & has not a good Christian influence &c &c. That he is worth $150,000. & employs all his time collecting his rents &c. And that he rents to a nunnery. These statements troubled us. Dr Hill is a very pleasant, fine old gent. of 77 yrs. been at Athens 39 yrs. is High Ch. is Chaplain to the Eng. Embassy, & head of the Am. Prot. Epis. mission. I do not write this to anybody else in Am. & my leg of

London, May 20. 1869.
Rec'd. June 4
ack. " 28

Dr. King.

Constantinople June 11. 1869

Rev Dr Clark
Cor. Sec. &c

Dear Brother

I wrote you hastily from London. Thence to C. we had a pleasant journey, tarrying six days in Paris. As I have charged only two of those days to the Board & the expenses thereof, we trust no one should blame us, especially as it proved a fine thing for Mrs H. Our passage from Marseilles was very fine indeed. The boat, the weather, the company every-thing was delightful. Dr Hill & wife were with us to Athens. and from there Bros I. G. Bliss & Bartlett. besides other very agreeable company. It seems to me that we could scarcely have asked for a more pleasant journey all the way from Liverpool. We found kind sympathising friends & agreeable company everywhere. Repeatedly I thought: How well. how wisely, how kindly ordered. What cause for gratitude.

We reached Paris Sat. noon. Mrs. Morse &c. just as they were starting for the R.R. station to go overland, I found Bro. & Sr. Barnum. We thought quite seriously of going the same route, overtaking them in Vienna. But on mature consideration, we decided to go the other way. And we are very glad we did.

At Athens we learned of Dr King's death. Concerning those remarks of Dr Hill. after suitable inquiry (of I. G. Bliss) I am content to think no more about it. Wd be if Dr K were alive. Some of Dr Kings course towards the close of his life is justly open to criticism. But there is nothing at all as Dr Hill represented. He is I fear the black sheep. I wish Dr Davidson, who was with us on the Idaho, could be informed of the true state of the case.

We arrived at C. Friday 2 P.M. June 4th. We had already learned from Bros Bliss & Bartlett that our designation was to be Bulgaria or Constantinople, & to be decided by the Comtee ad Interim. A Meeting was held Sat. from which I learned that there was a good deal of feeling existing. Letters from the Brethren in B. were read. also Dr Riggs and Bro. Bond spoke for them. As nothing would be gained by a hasty decision the matter was postponed to Wednes. of this week. The Comtee then voted unanimously, Dr Riggs in the chair, that we be designated to C.

Brs I.G. Bliss, Dwight & Bartlett were with the comtee in opinion, & I suppose also Dr Schauffler. As the Comtee at Boston had referred our designation to the Mission, & they to the Com. ad Interim, we felt that in view of so decided an expression on the part of the brethren here we had no alternative. At first I thought it would not do for Mrs H. to be shut up in this great, dirty, noisy city. But an experience of five days, two at Bebek and three in Yeni Kapoo somewhat changed our minds. There are more opportunities for taking exercise & breathing pure air than we supposed. It is a real self denial to us to give up our carriage, and the prospect of riding in the open country. And it remains

to be seen now for donkey riding, horseback riding, caique, steamboat, &c. &c. will be a substitute for the carriage
We intend to live at Yeni Kapoo. coming up the Bosphorus during the hot season for a period of two or three months.
Now we shall stop for a few weeks at Bro. Dwight's, unpacking our clothes, books & such things as we shall want this summer.
Then come up here to Bebek, where we now are, for awhile
After that lay our plans for the coming year. We find no want of homes offered us. The brethren & sisters are very kind, we feel quite at home with them already.
The matter is not formally decided, but we expect to take the Armenian language.
Of the work here, and especially the great trial through which the mission is now passing I will not speak at this time.
Mrs Hitchcock is in her usual health, she unites with me in kind regards to yourself & Mrs C.

Yours most truly
U. A. Hitchcock

Constantinople, June 11. 1869.

Rec'd. July 6.

Ans Aug 13.

Baghchejuk Sept. 10. 1869

Rev. Dr Clark.

Dear Sir,

Yours of 13th ult; just received, leads me to think that perhaps I should delay no longer, in reporting ourselves. As to the reasons for our staying in Cons'ple. I had not supposed it my business to write you. Indeed I doubt whether I could give them. The matter, as concerned us, was on this wise. When we left Boston it was undecided what would be done with us. You left us entirely in the dark. Still we prepared for Bulgaria;—that being the first thought. When asked by our friends at home, & on the way, our reply, invariably, was, "We expect to go to Bulgaria, but it is very uncertain; we may go to some point in Turkey in Asia, & possibly stay in Cons'ple." The last tho't was fr. a remark you told me Dr Anderson made. So we were prepared for anything. Well, we arrived. The Annual meeting had adjourned, but voted as to Cons'ple or Bulgaria, to be decided by Comtee ad Interim. We found letters from all the brethren & nearly all the sisters, in B. & Br & Sr Bond at C. awaiting us, all urging the claims of that field. On the other hand, the Mis; Comtee, Herrick, Schauffler, & Baldwin, were very urgent. I cannot repeat all that was said. One point was, they had been promised a full complement of men if they undertook the work in C. two in Turkish & two in Armenian. Another My age was favorable, A young man would do them more harm than good. So much had been said that they would not have another to increase the odium concerning "young men". Another they had the impression that I would take hold of the direct, personal work which needed to be done in C. Another. It was urged that Mrs K. would be incurring risk at Eski Zahra. Drs D. & T. Messrs Pettibone E. E. & J. E. Bliss, especially the latter, urged our staying. Mr Bartlett, then here, cautiously expressed an opinion, that if Mrs K. could live in C. I was more needed here than at any other place. When called upon to express my mind. I replied that I could not, with confidence, express an opinion. I believed myself better fitted for work in the interior, & personally I would rather be there, But I should leave the matter entirely to the Comtee, & cheerfully abide their decision. As to Mrs K. it was said she should live in Bebek in the summer, in Stamboul in the winter.

Dr Riggs was the only one who ~~voted~~ did not vote for our my staying, & he did not vote at all, said little, that I heard. Under the circumstances we felt that we could do no otherwise than stay. When Bro. Clark fr. Philippopolis was here a few weeks ago, he said he th't the matter was decided right: that we were needed at Con'ple. But Br. Parsons thinks we can do more in association with them, than at C. i.e. if anybody stayed. # After the experience & observation of three months, I can say most decidedly that we should prefer, one of the stations in B. But the question of duty is another matter. As to Mrs K. I do not like Yeni Kapoo as a place of residence. We have decided with the consent of the Comtee to reside in

Scutari the coming year. I suppose we could not find a more favorable location than that, in Turkey. And I think it a good point to occupy—a hard field the brethren say. The old Armenian sentiment is strong. But I am hopeful. Of course I cannot do a great deal the coming year. Bro Schauffler goes there with us. he will give his own reasons probably. We came here with Br. Parsons, fr. C. a week ago today. Next Monday I go on a tour with Bro P. Mrs K. remaining here with Mrs P. We go back to C. D.V. to move to Scutari about Oct 1st. The warm weather wore on Mrs K. some. we stayed at Bro. Dwight's in Y. K. about two months—a little too long, then at Candalee & Bebek. We have been studying Armenian, with no extraordinary success, as it seems, to me. But we make some progress. I am trying to get into the speaking. That is the hardest; Mrs K. studies with me, not so much as I, but keeps along with the reading. We had a bit of interior experience in coming here, as we were at 4 o'c. A.M. at Dr Schaufflers in Bebek & reached here 9 o'c. P.M. in a pouring rain! Mrs K. rides horseback every day. But these roads are awful!

I have felt inclined to write you my views respecting the conditions of things in this mission. But I have found myself puzzled so much that I dread writing anything about it. I hope the time is not distant when you may see & hear for yourself. I think matters are in a very, very, bad way here. The whole truth ought to be known to you & the Com^{tee}. And you *cannot* *know* *till you come*.

I think you should bring at least one efficient associate with you.

It does not seem to me that this field ought to be abandoned, not even temporarily. The Miss. Com.^tee at C. are in a bad fix. I dont know what they will do. But if you take them away, you will soon be importuned to remove Bro. Parsons. There is nothing against him personally, as there is against the Bs at C. but he is hated for his "policy". Then nobody knows who must go next. And who are these Native Pastors, to dictate to the Pru. Com.? Peregh Simon, &c with Dr Van Lennep in their ill will, their disappointed ambition, should they be allowed to drive Missionaries fr. the land? Or, take the best of them.

I wish you could see a letter which Pastor Gorabeet of Nicomedia, has just written, for the Avedaper to publish. It is doubtful whether Bro. Bliss will publish it, but to us it opens an inside view which would surprise you at Boston. Gorabeet is regarded as the most spiritual, or one of the best of the pastors, but he demands a separation of the chhs from all the Miss^s! He insists that the chhs & the villages be left to them! The way that he puts it, the ideas suggested in his letter, reveal a state of mind, most amusing, if it were not so sad. Now this man, in these matters, is a mere child, a spoilt child. He is called a good preacher, but his chh does not prosper. He does not know how to bring on his people, to cultivate their piety, & lead them, in working for those around. And his chh. with others, is going back in sentiment & practice, to the old Armenian standard. He needs Missionary influence. He ought to be advised, & assisted. He cannot have a prayer meeting or a Sabbath school. Now he is but one, & one of the best. Nothing will suit them as a body, but more money, more lavish expenditures. The Pastors should have salaries = to those of the Miss; schools for all, & a higher education, men employed to preach for money, if not for love to Jesus. G. has said that. Alexander of Adabazar has said it: "If men do not love to preach, they will preach if you give them money!" No I dont think it will do for the Miss; to go away. If there ever was a time for strengthening the things that remain, now is the time & Western Turkey is the place. I hope that the result of the Commission, which you have received ere this, will have a good effect, & that these Pastors will not push to the extremity. I think it will have that effect; at least for a time. A month since, the prospect was that the Bythinia Union would take decided ground against the Mission & the Board. That project is crushed we think, by the convention. But if bad comes to worse what then? We dont intend to be driven out by the Porte, by Jew or Greek or Old Armenian, and shall we yeild the feild to these Pastors whom you have educated, some of questionable piety, others of indifferent, formal, low life, & all of childish temper? Nay, I trust not. Let us with great kindness, but firmly hold our position. Let us urge our influence upon the pastors judiciously but persistently. Let us command their respect by earnest, self denying, persevering work; & in due time, God will give them a better mind, or raise up better men for their places.

The great want of this field now is pious, working, well trained pastors. Why, here in Baghchejik, I dont why a good faithful pastor, might not expect immediate success, as much as in any village of N. England. He would be cordially received by all classes of people. He would have large audiences. And all (The Rom. Cath.s are increasing their influence very much) are ready to receive the truth. But such a man is not to be found!! What shall be done then, but for the Miss. to labor on, & pray on, trusting the great Lord of the harvest to send the Holy Spirit to convert souls, & to call some for pastors & teachers. Or in Const'ple, or in Scutari. What shall hinder the missionary, who with earnest heart, & persevering zeal, will work for Xt? Are there not a million of people there? Because Simon, & Joseph, & Stepan do not like me, may I not preach in the khans, talk with hamals, or visit families? Of course we would like, we need, their coöperation. We will hope & pray for it. We will try to use every possible means, that they may be brought to a state of mind and heart, with which they may sympathise with us. But if not successful in it, that must be considered one of our trials & hindrances, & it seems to me, these brethren must be set down as Jobs brethren.

And with such a prospect before us, for good & for ill, pardon me for an expression of a thought I have had concerning ourselves. For this work, for trying to regain the love & sympathy of native pastors, & of Xns in the cities; for laboring to train pastors in practical Xn work; for thrusting myself into the chhs, & into the schools, with suggestions, & encouragements; & for working generally, upon the masses of the people as I can find them, for leading them to Xt; for making them fear to live unreconciled to God. I think I have some qualification, from previous experience, and become. I *firmly believe*, that such work, must be done, *most* self *denyingly*, by the present generation of Missionaries in Western Turkey. The above I say with diffidence, still I have thought it possible, that the Lord had left us here, at this time, to do a work for Him. If however, it shall be thought best that we go somewhere else, we shall as cheerfully obey orders. Certainly we should not hesitate to go to Bul. as the work seems to be opening up there very encouragingly; only it will seem a pity that we should have lost time in studying the Armenian.

I should have said, respecting Scutari, that we have taken a house in a very healthy location, quite as good as any place in Bebek. & there will be no occasion for removal in summer. There are good roads leading back into the country, & we can use our carriage. The house we have taken, with the Schaufflers, affords a good chapel for meetings. There are ± 100 000 people in Scutari. It is connected with the City by a boat every ½ hour. Some labor has been expended there in former years, but small trace of it remains. Mrs Hitchcock unites in kind regards to you, and I remain

Most truly yours M. H. Hitchcock

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Most truly yours M. H. Hitchcock

Recd Feb. 10. 1883 Ans. Mar 2

Baghchejuk Sep. 10. 1869.

Rec'd. Oct. 8.

a Uhd Nov 3.

Scutari Dec. 8. 1869

Rev. N. Clark
Sec. &c

Confidential

Dear Brother

I wrote you Sept 17th with particular reference to our having remained in Cons'ple. Oct 18. & Nov. 16 I sent letters through you to Rev J. Cutler of Athol Ms. giving some acc't of a tour with Br. Parsons. & of the meeting of the Bithynia Union. As I have had no reason to expect any letter from you. I yield to a suggestion of my brethren here. & to a sense of duty in writing you again. & more particularly with reference to opinions I have formed during my six months sojourn in Turkey.

Mr Parsons field. He stated in a letter to you, which I saw here. that I suggested that a part of his field, including what he calls the Nice villages (embracing about 10 Armenian & as many Turkish) should be worked from Cons'ple. I am quite sure it was not my suggestion but his. I agreed with him for two reasons 1st There is opportunity for a more thorough working. which he does not seem likely to engage in & 2nd The C. Br'n might do some outside work of that kind with positive advantage to themselves & no hindrance to their work in the Capital, & so there be a decided gain. all round as Br. P. would then be left to bestow more labor on the remaining portion of his field.

Another matter impressed my mind a good deal viz The antagonism between Br. P. & the Broosa brethren. These fields are too near together, indeed too essentially one field to be conducted on diametrically opposed systems. It is generally supposed hereabouts that Broosa policy, and Western Turkey Mission policy are not exactly one & the same. But nobody is so much affected by the difference as Br. P. is. He has been rowing against wind & tide for 12 years in the matter of self supporting chhs, & now when the Mission has essentially come up to his advanced position it is rather hard to have opposition established in his immediate neighborhood. It renders it very hard for Br & Sr. Parsons.

In the Union I was struck with the independent bearing of its members. It seemed to me unfortunate that the chhs have been made so independent of the Mission. It is said that in Turkey "the advanced character of the pastors" enables them to conduct their ecc. matters thus. I do not so see it. That is, I do not see that these pastors are so much in advance of the Ceylon pastors for example. Hunt & Rice of Ceylon will stand with these men in any respect, & they with Ankatelle, Bryant Stickney, Asbury, & others are superior to an equal number here, in all the essentials of a native pastorate. Yet these are much more independent of the Mission than those; & that, not for the good of the chhs. That is, as I remember. But now, as things are, it is doubtless best so to continue them. But the Mission should be jealous of its influence. The good of the chhs, the advancement of the cause, demands that the most judicious counselors of the Mission be present in these Annual meetings. Brethren Richardson, Parsons, & Bliss did good service in the meeting, as hon. members. One prominent reason for holding the Convention which convened here Aug. 19th was to prevent any official action of the Union against the Mission. It was feared that under Pastor Alexander's lead, prompted by counsel from Cons'ple the Union might take action on the difficulties here which would compromise the friendly relations hitherto existing between those chhs & the Missionaries. And, although the Union did not act promptly & heartily upon the paper sent to them by the Convention, (referring it to the chhs) & although some bitter things were said by Alexander of Adabazar & his Delegate who were both members of the Council of April 16, & also of the Con. in Aug. yet a decidedly friendly feeling was manifested by the majority of the members. And there is no doubt of the good influence of the Convention in contributing to this result. I was very glad of the opportunity afforded me of making the acquaintance of the pastors & delegates. And I resolved that if permitted to labor in this field, I would cultivate their acquaintance, as I hope, both for my own & their good. I think the pastors need our sympathy; & equally, they need to _feel_ that they _have_ our sympathy. This latter fact once established, many present and threatening ills, I believe, would vanish. The position of the pastors, is a difficult & self denying one. They would like to dress better than they do, to live in better style, to lay by something for the future. And I do not wonder that they have these desires. To plan for a future chh, & labor for it, making a sacrifice of themselves, as they now regard it; requires piety — genuine earnest, devoted, self denying piety — a degree of spirituality that comparatively few Xns possess, anywhere. And I certainly think the Xns of this vicinity, since I came here, manifest very little, of what we call self denial & earnestness. Therefore the pastors should be counseled, encouraged & borne with, to a great degree.

Of matters in Const'ple. I have not written you before, because I would not speak approvingly of my brethren as I desired to do. I think the brethren were wronged by the Commission. In fact I believe the commissioned endeavored to equalize the blame. Their printed statement does not present the case as it appeared to me during the progress of the investigation. They have not made it appear, as was really the case, that our brethren were open & frank & manly, concealing nothing, but courting investigation, whereas Simon dodged & twisted & turned, managing like a skilful lawyer with a bad cause! But of past difficulties, & questions now pending, I do not propose to speak. I want to see the work here managed differently. As you might readily suppose, when I came here, my mind instantly reverted to Ceylon. I thought of mission work as conducted with self-denial & devotion like that of Sanders, Howland & Hastings & Dr Spaulding. And I was disappointed. Now I love these brethren. They are good brethren. They are sincere in their work. But they do not seem to me to have the right idea of missionary work. Since we came to Scutari, I have been very much pleased to find Mr. Schauffler agreeing with me so generally. But in these things Ms H. & B. do not agree with us. Their general policy is right; they are men of strength & culture; they would make a good impression anywhere. In all these things they are my superiors as you are well aware. But after all I criticise them in their missionary work.

Dec 9. Eve. This P.M. the brethren of Yeni Kapoo & ourselves had a communion season at Mr. Baldwin's. We had intended to have an all day meeting, & invite the Bs. & Ss. of Bebek. But it was not practicable. It was I trust a very profitable season. Dr Riggs & I conducted the services. I think the brethren all feel the need of spiritual quickening. It seems to be, to me, the great want here. And it is hopeful that the brethren feel it to be so.

I will now in a few lines express my idea of what is needed here.

1st Conciliation towards our native brethren. We never shall gain anything by fighting with them, or punishing them. They must be treated with the forbearance necessary in dealing with children, & at the same time with a consideration due to equals.

2nd A beginning of genuine missionary work, & its prosecution for at least one generation. The work needs to be done. It is here, calling for laborers. Such native pastors as we have now, in their present mode of working & feeling, will not do it. As the churches are, we can scarcely hope for efficient laborers to be raised up just at present. Therefore, there is a pressing need of working missionaries, (not superintending missionaries) male & female, to preach the Gospel everywhere that hearers can be found. Thus a threefold object would be secured. Work, for perishing men, would be done. An example would be set before the pastors, of the proper methods of work, & also a stimulus, and 3d we might hope for a new class of laborers to be raised up in a few years. Just now, I would have Br. Baldwin at Yeni Kapoo, Br. Schauffler here, & Br. Parsons at Baghchejuk work their respective chh as they ought to be worked. The rest of us should work in with them as they need us, and we all together, with such assistance as we can get, from natives, should engage in the general work, at Con'ple, & the region around, Rodosto, Adrianople, Smyrna &c (This, supposing, as seems now to be the case, that Yeni Kapoo & Baghchejuk are ours.)

Upon the much agitated question of Brn Herrick & Schauffler going to other stations, I still think it would not work well. If they are to be transferred anywhere it should be to America. But it does seem as though men of their talents, & superior knowledge of the language, & of the peculiarities of the field, would, with proper counseling, do more good here than anywhere else. If they can be put on the right track, & encouraged to persevere, I should hope much from their efforts.

You see sir that I have written very frankly. You may not value my opinion much, But I shall have so far forth, discharged my duty. I should sincerely hope this letter might meet no eye but yours, & by you be regarded as confidential. I trust it is not improper for me to make such a suggestion.

Mrs H. is doing much better now in the cool weather, & pure air. The hot summer, & the limited means for exercise, were not favorable. I am well as can be. We get on some in the language. I am aiming to preach stumblingly in a year, shall see.

Most truly & Aff^ly yours

M. H. Hitchcock

Scutari, Dec. 8. 1869.
Rec'd Jan. 1. 1870.
Ack'd Apr. 15.

Mrs H. desires her kind regards to Dr & Mrs Clark

Scutari Constantinople March 8. 1870

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.

Rev & Dear Sir

You asked me, as I suppose you do all your children, to write to you often & freely & fully & frankly. I must confess that each letter I have written to you has been under the pressure of discharging a duty. But when, last eve, I read (in Dr Woods letter to Bro. Parsons, left open for our perusal) that you were resting at Montpelier Vt, & of course not caring to be troubled with missionary troubles; I yet resolved to write you a short epistle, which might be rather filial or fraternal, than in the line of duty missionary-wise.
We are very sorry to hear of your protracted illness. And as we learn that you are prostrated by excessive work, coupled doubtless with anxious cares, our hopes animate and predominate in, our prayers, for your speedy restoration to health & accustomed duties. We hear very little about you. We think that when friends are so desirous to hear, somebody at the Miss. House, should inform us how you are from time to time. Dr Wood writes, apparently, incidentally, that it is doubtful about your coming to Constantinople this Spring. We sincerely hope you will be able to come. I cannot express to you, how anxious we, & some others here, are, that you should be present with us at the Annual Meeting. We wish to see & welcome you here, as a personal matter. (We wish Mrs Clark

might come with you, she would meet a very cordial welcome) and also, we are not the only ones, who regard it as *exceedingly desirable*, that you should be present for the sake of business. Everybody here now, is looking forward to the An. Meeting 18th of May, with a great deal of interest, as matters of unusual importance, bearing directly upon the future welfare of several Miss'y families, as well as upon the the Miss'y & Xn work in Const'ple & vicinity, *must be acted upon*. If you bring with you a reliable & helpful delegation, trust that such a view of matters, will not have the effect to deter, rather than encourage you to come. Our Miss'y circle, just now, is usually well: Bro. Schauffler & his three children, have been sick very sick with Measles, but all, are now convalescent, though not yet out of doors. Mrs Dr Schauffler is still weak from recent illness. And we hear of Mrs Dr Riggs suffering badly from Asthma, occasionally. As to my wife, if you were to see her just this moment, you would think her equal to almost any thing. She has been baking pies, making doughnuts, & attending to other housewife duties quite like an American Pastors wife. Nor are the operations of to-day a rare occurrence. We are making some progress in the language. My wife reads nearly everything with me, & looking out the words just usually. And I suspect she will beat me in talking. It comes hard enough. As to the news respecting the work here, I will not forget that as an invalid, you are not to be troubled with them. Mrs H. joins me in kind remembrances to Mrs C. & desires the same to yourself. Most truly yours M. H. Hitchcock

Scutari, March 8. 1870/1
Rec'd April 8.
Ack'd Apr. 18

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Constantinople July 26. 1870

Rev Dr Clark.
For. Sec. &c

Dear Sir

I wrote you May 3d which has been acknowledged by Dr Wood. Within an hour of mailing the letter I heard of your departure for Honolulu. For better or for worse others have read the letter intended for you alone. Respecting the A. M., I will only say about Consple matters, there was a decision, a determination evinced, which I did not expect. I think Providence led the meeting directly, logically, & in an eminently Xn spirit, to the conclusions reached. But, alas! for the consequences! However I believe there is as much Xn work being done by our mission in Consple, as there was last year, during the summer months. Bro. Tracy has preached every sab. in Armenian. Dr Schneider supplies Vlonga chapel in Turkish, Pastor Avedis takes charge of Galata Turkish service. I have preached in Armenian once July 3d, have finished my 2nd sermon, & am now at work on the 3d. Of course I have considerable help from my teachers. Dr Riggs preaches at Vlonga considerably, & Bro. Pettibone when it is necessary. I do not know much about the cong's in Vlonga & Galata, but I hear that our congregation ~~[illegible]~~ is larger than last year, & larger than Pastor Stepan's. Here in L. our cong., though changing a a good deal from Sab. to Sab. is usually about 20, of whom fr. 8 to 12 come from outside of our own families. There are about 25 persons more who, are connected with this Pera Cong. who never come to our services. They say that when we settle with Simon, their pastor, they will be glad to come with us. They are mostly in a cold backslidden state. Up to A.M. we had Armenian & Turkish preaching. But since, we have Ar. only. After the services there is a S.S. & at 5 o.c. a pr. meeting. It has been very difficult for me to do Ar. work, as I use the language so little, & have had no assistance. At the close of the A.M. we expected to have a Bible woman here from Nicomedia & Pastor Kohannes for 2 or 3 months. And June 14 I went to Baghchejik to see Pastor K. He was not willing to come, but thought Pastor Alexander of Adabazar would. Mr. Parsons thought it possible, & so we rode to Adabazar, a days ride of 9-10 hours; Mr. P. Pastor K. & I. Pastor A. entertained the subject candidly, & we came near making an engagement, as we thought, but we finally split on the rock of the Vlanga Chapel. Pastor A. was very bitter on that subject. I failed of getting the Bible woman too, (her child had met with an accident) But I had an interesting time in conversing with the Pastors. (stayed one nights with Preacher Garabet in Nicomedia) so I did not think my tour in vain. I have had some correspondence since with Pastor A.

which I hope will result in good.

I would like to convey to you just my idea of our present relations with the Pastors. My feeling has strengthened very much since the A.M. that we had come very near to an entire non coöperation with all the Pastors & chhs of Bithynia Union! There is great danger of it now. If Pastor Alexander of Adabazar remains in sympathy with us, we shall save the Union for another year, & I hope permanently. But if Pastors Simon & Stepan go into the Union this year, as now is expected, & Pastor A. follows their lead, they will carry the whole Union away from us to the ruin of the chhs. & the great hindrance to all our missionary work in this region, & of course greatly affecting for evil all Turkey. Dr Riggs does not sympathise with me in this apprehension, nor did Dr Bliss when he left, July 6. But I regard the danger as imminent. At best, the Union will be likely to try to patch up a peace between us, & Simon & Co. to meet which will require great wisdom & prudence on our part. Their meeting occurs, I believe, Aug. 15th, at Baghchejik

The "Zidag" Simons paper is rushing on like a mad bull. It is doing a vast deal of mischief. But such is its violence & un Xn spirit, that I hope good men in the churches will pause & think before committing themselves to his leadership. He is especially tried with Mr Wheeler; but Mr Parsons is brought in frequently, & our ex Miss. Comtee were complimented in a pretty sharp article two weeks ago. The paper is very popular with our disaffected native brethren, especially do they like all hits at the missionaries. In Adabazar, Baghchejik, & Nicomedia, it has more subscribers than our Avedaper, although its price is 60 P., while that of the A. is only 20. It will probably prove a financial failure, I suppose it must be supported mainly thus far by Mr Minassian — perhaps Dr Van Lennep.

Last year, I proposed to the Miss. Comtee that Miss Laura Bliss might be useful here as a Missy worker. But they did not think so. Before Dr Bliss left I talked with him about it; & more recently with Miss B. herself; and I am decidedly of the opinion that it would be a great gain to our work to employ her. And she would accept an appointment I think. Why not make her one of the three to establish the "Home"? She has the language well, can use Turkish also, has enterprise, energy, tact, is popular with the natives, & her piety is as good as any of us have I think. (We all need more) In her you have a known quantity. In any new lady you must be at the risk of health, & adaptedness to the work, and at best she would require three years to learn the language as Miss B. has it now. I think such appointment would be approved by Cesarea station, & be very pleasing to Miss B's own family friends. If she is not connected with the "Home", I purpose to have her work among the women in Scutari, & probably also in Yenni Kapoo. Mr & Mrs Dwight are expecting to move to Scutari, & she will reside with them.

It was wisely ordered I think, that Miss Proctor did not come here this year. If we are prospered, there will be an opportunity for her next year.

As to the prospect before us we are hopeful, that the action of the Union will be reasonable, & in the line of more efficient coöperation; that Pastor Mardiros from Harpoot & Helper from Cesarea will be here to commence the Fall campaign with us; & that the Spirit may be poured upon us from on high. But we must not expect too much from our native brethren. The best of them are in a morbid & very sensitive state. And there is reason to fear that some among them whom they trust & honor are really bad men. They will not readily yield to us, on some questions, upon which we shall feel obliged to insist. I think it will be necessary for you, with an efficient delegation, to make us a visit, not merely for us here, but for the other ports of Turkey. There are many uneasy spirits, who will chafe under restrictions which the missions ~~we~~ ~~shall~~ will feel obliged to lay upon them, in adhering to & carrying into effect the established policy of the Board.

My health is good. Mrs Hitchcock suffers a good deal of pain from time to time, but we are hopeful that she will become acclimated, & enjoy life here as well as she could anywhere away from her friends. We hope to hear of your return to Boston with improved health, & that you may long be spared to the work to which you are called

Most truly & affly yours

M. K. Hitchcock

Constantinople July 26. 1870.
Rec'd Aug 20.
Mr & Laura Rice

Constantinople Aug. 24. 1870

Rev. N. G. Clark D.D.

Cor. Sec. A.B.C.F.M.

Rev & Dear Sir

I write you now, for the purpose of keeping you informed of what is ~~passing~~ taking place here, from my standpoint. We are passing through a grave crisis & it is very important that you be informed of passing events. I wrote you July 30. I had then just visited Baghchejik, Adabazar, & Nicomedia. Soon after the Station wrote a circular letter to the Bithynian Union, repeating the invitation I had given, for some pastor to come and spend the summer at Const'ple, stating that we would leave to them the Vlonga difficulty, & make a satisfactory arrangement about the Chapel. The letter was written by Dr Bliss & was very conciliatory in tone, calculated to lead them to believe that we were quite ready for coöperation. About the same time I wrote to Pastor Alexander of Adabazar. His reply was very kind in spirit. In it he spoke of the circular letter, as being "perfectly satisfactory, & oh would that it had been written a year before!" In the same letter, he spoke of what he considered the appropriate sphere of the missionary, as "wholly spiritual," & "not at all ecclesiastical or financial." About the same time there appeared a letter from him in the Zidag-

The translation was sent to Dr Hamlin & has not returned in season for this mail.

Pastor Simons paper — about Bro. Parsons. a paragraph at the close of the letter stated that at their last quarterly pastors meeting, they had resolved to propose to the B. Union, the propriety of having all moneys paid through the Union, which the chhs sh'd receive from A.B.C.F.M. We naturally supposed that they intended that the Missionary's sphere sh'd be wholly spiritual, & that he sh'd not have either Ecc. or financial cares & responsibilities I wrote him a reply, confining my letter to a simple statement of the relation we ought to sustain to their Ecc. affairs, & the relation they should sustain to our financial responsibility. Viz. They sh'd manage their Ecc. matters. We sh'd like to give advice sometimes & we ought to have the opportunity. But we would never interpose our authority. The financial responsibility we must keep in our hands; but at the same time I sh'd favor asking them to recommend to the mission such appropriations as they would like, & I thought the mission ought & would give their recommendations due weight. (My first letter received Dr. Bliss' approval, the second one Dr Schneider's) I received the following reply I have translated it at length, thinking it would all be interesting to you. (See the accompanying sheet.) I have written him a very plain & full statement of my views upon his propositions, to have the B. U. take the direction of all the evangelical work within in.

its limits, & the other that the Am. Board, or whatever other body, or person aiding, sh'd do so with'out conditions, only knowing that the ch. asking aid is a Xn ch. & its object to do Xn work. I tell him that such positions amount simply to saying there is no longer any need of Missionaries in Turkey. I have set before him the condition of the chhs spiritually, & of the work in the land, & appeal to him not to carry so far his idea of the independence of the chhs, but to give his influence for a practical & efficient coöperation of the chhs, & the Missionaries, that we may all give our attention to Xn work, & labor together to arrest the downward tendency, & induce an outpouring of the Spirit upon us all. Meantime I have conversed at length with Pastor Simon, & Messrs Boyadjian & Dr Mattheosean, two leading members of the Pera chh. I have also had some correspondence & conversation with Dr Hamlin. My object with Dr Hamlin is to get his influence, which is very great with the Pastors, to bear upon them, in favor of coöperation. Hitherto, whether he wished it or not, that influence has been against the Mission, in its controversy with the Pastors. These two members of Pera chh. sustain their pastor, but are very candid & lament exceedingly the present condition of things. They both approve of our present position

& proposition for coöperation. Pastor Simon, considers himself aggrieved & manifestly has no idea of retracing his steps. His present course in the Zidag is the only means which he & others aggrieved have of obtaining redress. They will publish to the world their grievances! Here in Scutari, we have trespassed upon his field. He intends to come here again, will hold meetings here, just as soon as he can get the funds to hire a place of worship. In all my intercourse with these men, I am more & more impressed with the fact, that the mistrust, want of respect for, & even hatred of the missionaries is very general, & very deep seated. Missionary prestige hereabouts is gone. To regain it, both for labor in, & with the Chs, & for work in other villages, will require tact, wisdom, prudence, perseverance. Confidence is a plant of slow growth. My hope is that we may hold Pastor Alexander, & with him the maj. of B.H. to reason & common sense, & at the coming Annual Meeting, may devise a method of coöperation, which will be satisfactory to the Board, & profitable to the Chs. But the prospect now looks very dark. Bro. Nacy & I go to-morrow to Baghchejik to attend the meeting, hoping the Spirit of the Lord will be there to control it. I will write you again when I return. My wife's health is about as usual.

Affectionately yours
M. H. Hitchcock

Constantinople, Aug. 24. 1870.
Rec'd Sep. 15.

PS. Sept 2.

I have just read your letter to Mr Pettibone in which you speak of the Home, & the ladies expecting to come to Const'ple. We now occupy a large house in Scutari, wh. Mr. Schauffler & I took together. There is abundant room in the house for two ordinary families, & a school besides. It affords us also a *good* chapel. The grounds are very large. The property is for sale, but the man in charge is unwilling to rent for a series of years; but says there is no doubt we can have it as long as we want it. Messrs Herrick, Baldwin, Schauffler & myself expected to have the Annual meeting take action upon the matter of the home, proposing to have it located at the above named place. But some one objected as it was Station & not Mission business, so it was left. Now we are waiting, not knowing just what to do about keeping the house. My impression now is that if one or two ladies come this Autumn, Mr Dwight or I, one or both, will provide for them in our families until Spring, or another An. meeting. But I don't know. I wish there was some such woman as Mrs Leonard who could be associated with them. My wife has not sufficient health. Assure the ladies of a cordial welcome.

Constantinople Sept 1st 1870

Rev N. G. Clark D.D.,

Dear Sir

Arrived home this P.M. & I promised to write you a hasty account of the meeting at Baghchejik. This should not be considered an official acc't as Br. Parsons will write that; I write only as a visitor, & one pretty interested. Brn Richardson, Tracy & Avedis, with myself reached Bagh. Sat. eve. The meeting had been in session then three days, one of them secret session. As we heard Br. Parsons account of the meeting up to that point, we felt quite discouraged. It seemed as though the native Pastors were taking a wrong course, that there could be no more real coöperation between us; & what would become of these little chs, it were hard to tell. They would pass through the most trying ordeal, and it seemed very doubtful whether the majority would survive it. But we met the Pastors & Delegates, & were cordially received. We were with them Sat. Eve. & Sab. & Monday went into business meeting. Little by little, in talking with them privately, we heard their wishes & plans, & more & more we came to feel that there was a genuine desire for friendly relations & cordial coöperation. And as there was mutual expressions of desires & purposes, & explanations of acts & plans, mutual trust & confidence were inspired; until, finally on Tues. eve. when the session adjourned, & all was understood on both sides.

we felt that we were really one. The Union had sincerely endeavored to come into practical working relations with the Mission, & to reestablish confidence ~~& to reestablish~~ which had been in a measure ~~confidence~~ impaired. And they had taken no action that we felt disposed to take exception to. And when we came to see this, & looked back over it all, we felt that truly the Holy Spirit had been with us, restraining, suggesting, controlling, directing, overruling all. And to God be all the praise & glory.

The prominent feature of the meeting was a determination, fixed & undeviating, to enter upon a course which should render the chs independent of all foreign aid, & take the direction of all the evangelical work within their bounds, at the earliest possible moment. A determination, for which every friend of the Mission & of the chs. must respect & honor them. They insist upon the free choice of pastors, not only, but of colporters, Bible women, teachers &c who labor in their own communities, where the mission pays 1/4 1/2 or 3/4 of the pastors salary, & all of the salary of the others.

They received from some of the chs. applications for pastors colporters, school teachers, Bible women, meeting house, parsonage &c; a statement of how much they could give, & a request that the B. U. would provide for them required aid. Comttes were appointed to examine & report upon these several applications. The comttes to whom was referred the applications for aid, invited the missionaries, from whose fields the applications come to meet with them. No disagreement occurred, except in one instance. The Nicomedia Chh. asked for 11040 piasters. 6000 Pastor: 3600 boys school: 1440 girls school: They would pay 3000 towards the preachers salary. Hitherto they have paid it all. But they declared that they had run in debt, & were unable to pay it. The Delegates were influential men. They were very urgent & the whole Union sustained them. Mr Parsons was willing to give all for the schools & 1/4 of the 6000, leaving 4500 for the chh. to pay. The Missionaries all sustained Mr. P. in his stand on this. Finally, after much talk, in the course of which it seemed at times as though it would be a rock on which we should split, it was settled thus: Things may go on for 8 months at the rate of 11040 piasters. Meantime the chh. may conclude to raise the 4500, or the Mission may give the other 1500. If not, then the Union will find the money from some source, or the ~~sch~~ preaching may stop. I confess, after all, to some misgiving about this. The chh. has given liberally. It has run in debt. It is not so able as it has ~~been~~. Is it right, by legislation, to compel a chh. thus to the last point? I would take a paper in my hand & do as Mr Wheeler does, go from house to house to get the required amount pledged ~~but~~ I would not compel the chh. But there seemed to be good feeling as it was finally left.

Another matter difficult to manage was the Vlanga affair. The Constantinople Station had invited the Union to take the Vlanga ch. under its care. The letter conveying this request was written in a very conciliatory tone, & was quite satisfactory, except one word an Armenian word which signifies to take by violence, was used in reference to the seizure of the chapel by Pastor Stepan. And that one word was regarded as so exceptionable, that I feared for a time it would prevent the Union doing the reasonable & proper thing. But, fortunately, the better spirit prevailed, & when the Com^{tee} to whom the matter was referred, reported, we were happily disappointed to see that this, too, was not to be a hindrance to our fellowship. They suggested that the missionaries should withdraw all connection with the Ch. (This is proposed in the letter to them) & that the mission should present the chapel to the Ch. to be held under the direction of the Union.

A Com^{tee} ad Interim, a Com^{tee} to visit the Chs for the purpose of spiritual reviving, & a delegation to Marsovan Synod were appointed. These two com^{tees}, the latter included in the former, are to see what they can do with Vlanga. A com^{tee} is also to visit Broosa to endeavour to get that Ch. to call Pastor Stepan. A recent vote there for him, was 16 aff. 3 neg & 5 not voting.

If Pastor Stepan goes to Broosa, it may not be for the edification of that Ch. but it will greatly help Vlanga. Pastor Abraham goes to Baghchejik & Pastor Hohannes to Rodosto. A change very favorable to Constantinople. We do not just see how these things will work, but we feel (I feel certain of. I cannot speak for all) that appearances are hopeful just now for a satisfactory adjustment of Consple troubles.

And for this whole region, I am hopeful. The determination for independence, coupled with a purpose to do all that is possible for themselves, is a new feature in the history of these chhs. so far as I know. The universal sentiments of the missionaries is if the Natives will try to help themselves all they can we shall be the more ready to leave matters to their direction. One lesson I am learning from these experiences, is that we must trust these people more & treat them as our brothers in Xt. Another is, we must talk with them candidly, freely, promptly, if we feel that they are taking any course which is not right. The decided stand they make for independence of missionary control does not frighten me at all. They say, if you think we ask for too much money, or for improper objects, you may not grant it. You may convince us when we are wrong if you can; but you must not command us. And we will try to persuade you to give us the money we want, but we will not demand it. Said one, I see no other way unless we give you the entire control of our chhs. & schools. I confess that I think he is right, & that the former way is by far the better way. But is this all new doctrine? By no means. The mission, I believe, has intended to administrate upon these principles, But in individual administration, there have been instances, when at least the Natives think, a different course has been pursued. I hope that now our respective functions & spheres may be so definitely defined, that we shall not mistake again our duty or oversight in these matters.

The respect paid to the missionaries in the meeting at Bagche-jik was very marked; not obsequious in their attentions they yet showed that they respected & loved us. For example Dr Schneider was not able to be in the meeting but one day, yet he was invited to address them at the close, which he did at considerable length, he also closed with prayer, the President pronouncing the Benediction. In all the devotional meetings, the missionaries took as prominent a part as ~~was~~ desirable in the circumstances. They said, & I feel disposed to trust them in it, "We shall be glad to see you in our pulpits, in our social meetings, & have you help us in all our work." In one thing & a very important one, the missionaries have yet to show that they are required, viz. to raise or help to raise the others from their present low spiritual condition. Is it our fault that they do not think of relying on us for such help?

Most truly yours

M. H. Hitchcock

Constantinople, Sept. 1/72
Rec'd Sept. 22

Constantinople Oct 31. 1870

Rev N.G. Clark D.D.

Dear Brother.

It would be very pleasant if I could write you of work done & results secured. But such is not my privilege as yet. God grant that the time may not be long delayed when we shall be able to report at least one precious soul inquiring the way to Jesus. But as in former letters, so now, my object is to chronicle events that you may be informed what is being done, or left undone at this station.

Rodosto

You are aware that the relations between this Station & Rodosto had ceased, or nearly so, we still paid for a poor school there. During the summer I brought the matter before the brethren several times, but nothing seemed practicable, for us to do. But at the meeting at Baghchejik, Pastor Hohannes received an invitation from Rodosto chh. which with consent of Union he complied with, to labor with them one year. He went there immediately. We told him to look over the ground & come & report. After a few weeks he returned with the following account of affairs there. Church & Community all opposed to Mission: Chh. & Com. at variance & Church quarreling among themselves, & in a very low spiritual state. All true, sadly true I believe.

He was met by the Com. with the complaint that the Ch. had no right to call him without consulting them. He was shrewd enough to say at once, very well, I will not think of staying unless you all unite in giving me a call. Well, in a few days he brought them to a unanimous agreement to renew connection with us, asking us to pay £4. per month for the pastors salary, & £3 per month for a teacher, & also to establish a girls school. They promised to pay £2. per month in addition for the pastor. And they wrote us a very proper letter to the above effect. They also asked us to pay for removal of Kohannes. The £2. is considerable in advance of what they have ever paid before. Last year no relations with us. Year before 150 ps. Never before more than 66 ps per month. This £2. is 220-30 ps. We acceded to their request with the exception of girls school. Kohannes went then to Trebizond for his family, has been back 2 Sabbaths. I am expecting now, soon to go down there to spend a couple of weeks or so. I can say then, that at present Ordoo is hopeful

Vlonga

A Visiting Comttee of B. Union, (Pastors Alexander of Adabazar, and Pastor Abraham) came here Sept 23. spent about a week, went to Broosa, & returned spending several days & Pastor Alex. another Sab. Their principal business seemed to be with the Ch. here, persuading them to join the Union, & with Pastor Stepan, to get him to accept a call he had received from Broosa. The latter they did not accomplish. The former they did. That is the Ch. vounanimously to unite with the Union, also the opposition in Vlonga; the portion in connection with us at first declined, but finally gave answer that they would favor it as soon as they had a pastor. This brings Pastor Simon & Stephens into the Union. At the same time we received a letter from the above comtee requesting as the first thing to be done that the mission yield the Chapel to the Union in trust for the Vlonga chh. And at such time as the mission or ~~chh~~ Union might agree, it should be given to the chh. We decided to ~~rent~~ give it to them for one year free of rent, they having the entire control, & saying to them that just as soon as the chh. should become united, & be in a prosperous condition, we should favor its being given entirely to the chh. But we could not give it to the Union as proposed. The comtee were decided that they could do nothing unless the chapel were given up. - the Stephens party would not come there to worship. They left, & we heard no more about it. Meantime Pastor Moreleros came. We did not like to install him at the Chapel if the Union intended to do anything, & we wrote asking them whether they proposed anything. They replied last week that they were awaiting a proposition from the chh. So the matter now stands. We have decided to have Moreleros come here to locate for the present, & labor here & at Vlonga as best he can, until we see what will be done. My impression now is that both parties will agree to unite on a third place of worship. We may not come to this. But it is the only thing practicable I suppose.

Miss Laura Bliss, is [illegible] now living with her sister Mrs Dwight here in Scutari. She has visited nearly all the Pr. families & some others. This week she proposes to go to Vlanga to visit the families. She reads the scriptures & prays, wherever she finds opportunity. She also has established a female prayer meeting, & has a Bible class in our S.S. It has not seemed best that she sh'd receive a definite appointment of any kind at present. But she is willing, & prefers to work as she can for awhile.

Scutari does not change much. Three prominent families still refuse to come to meeting. The females & children would be glad to do so, but the men object. It is so with 3/4ths of the Prot. men in Const'ple I suppose, & will remain so until Vlanga difficulties are adjusted in some satisfactory manner. Our Congs. vary from 15 to 25. once 32. If these opposition families sh'd come in I sh'd expect congs immediately of 40 to 50. We have preaching A.M. S.S. & pr. meeting P.M.

Preaching. We do not want for Armenian preachers. But Turkish is relinquished for the present. This is not right. I hope a first class man may come here soon. to learn Turkish. Till then is little encouragement for Turkish work so far as I know.

Station voted last Friday to have Bro. Nancy take charge of Vlonga services. Mr. Pastor Bordeiros & myself expect to live here, for the present in one house. This will seem to you working at cross length, & at great disadvantage for Vlonga. true. But considering our feeble wives, & the complications at V. I believe we shall do as much so, as in any other way. At any rate I purpose to have more work done in Vlonga henceforth, than there has been hitherto.

As intimated above Bro. Nancy, & Pastor Bordeiros expect to come here, will be here this week. We shall then work systematically, I hope, both Scutari and Vlonga, as respects Sab. services, Eve. meetings, & visiting from house to house. Our work at Vlonga depending somewhat of course, on what is done by the Union for union.

Mrs Hitchcock is pretty well for her. Your letter of Sept 15 was duly rec'd. Thanks for it. You will see that so long as Pastor Simon is the pastor of the chh. & in the Union, we shall have to do with him whether we will or not. My opinion is that if we let things take their course without officious interference concerning him anyway, he will not be pastor at Pera long. They need another man & they feel it. My opinion of him is the same as yours.

Hoping to hear of your greatly improved health

Most truly Yours M H Hitchcock

P.S. We learn that Miss Rappleye is on the way with Bro. Bliss. I wish there was another with her. Our present plan is to have Miss R. board at the Dwights until her associates come, when they may keep house in the tenement occupied last year by Bro. Schauffler. I don't think it will be practicable to commence a school until next Autumn. Then I hope Miss Proctor may be induced to come up here for a few weeks or months if not permanently. She can look over the ground and give us the benefit of her advice, as a practical woman of great experience & wisdom. Yours &c M. W. Hitchcock

Mrs Hitchcock wishes me to remind you of the assurance you gave her that she need not take anyone into her family to care for. Her health is by no means as good as when we engaged to come to Turkey. We are glad to see our friends, we prize society for various reasons. But a boarder of any kind, she feels would be too great a burden.

Rev. M. W. Hitchcock
Constantinople Oct. 31. '70
Rec'd Nov. 23.

Ans. Dec 27,

Constantinople Dec. 1. 1870

Rev. N. G. Clark D.D.
Cor. Sec. of A.B.C.F.M.

Dear Brother,

The arrival of Miss Rappleye, gives to our ladies work somewhat the appearance of reality, & we are necessarily led to think more about its probable conditions of success. What we all need, most of all, is a baptism of the Holy Ghost. If God be with us, in our hearts, ruling over us, guiding us, this enterprise, & all our work here at C. would undoubtedly meet with a measure of success. If we would walk by sight, we must for the present, remain stationary, for there is no path visible. The clouds & darkness, to the eye of sense, are not yet dispelled. But we hear the voice of God (we think we are not mistaken) bidding us go forward. If we do so, trusting in the Lord of Hosts, & not in ourselves, we believe the Red sea of indifference & hate, & opposition, will open before us, & the glory of God be revealed. Don't fail to enjoin upon all whose eyes are hitherward, to help us by unceasing, importunate prayer.

Miss Laura Bliss is doing what missionary work she can. She conducts a female prayer meeting here in S. & visits here & in Langa. But she objects to being considered one of the "three," or to receiving an appointment as an ass't Miss. She hopes to continue as now, & she will be glad to labor in any capacity in which she may be useful, for the present, & especially while the ladies from Am. are acquiring the language. But she is liable to be called away at any time, on account of the health of her Mother.

We had a different impression a few months ago about this matter. But Miss B. is very clear & decided in her present decision as above.

It remains, very simply & clearly, that the third lady, to be associated with Misses Rappleye & Nye, should be appointed as *speedily as possible*; and also that Miss Nye & she come out *just as soon as they can be ready*.

The desirableness of having all the ladies here, to pursue their studies & form their plans together, cannot be overestimated. It would be far better if they were all here now.

The moral effect upon the protestants, lukewarm in their attachment, or opposed to us; & the impression made upon the community at large, in the outset, is very important.

Let it be understood that we intend to do something. Let us commence, not with display, not with pretension beyond what we purpose, & have reason to believe we shall accomplish; but with three first class women consecrated to the enterprise, & supported cordially & earnestly by Cons'ple Station: And then by the grace of God, we shall enlist the sympathies of all interested parties, & command the respect of all about us, and, we shall succeed. To do otherwise, may not, in advance, advertise our failure; but it will render the task of the ladies unnecessarily embarrassing & difficult.

We are much pleased, on short acquaintance, with the lady you have sent us. We hope & believe she is called of God to this work, to which she seems so well adapted. But let us have the others soon as practicable, & equally promising, & we will thank you, & give God the praise.

We have not thought it best to try to form any definite plan for the work of the ladies. We want them on the ground, to see for themselves the nature of the field, & the scope of the work; & then when the time for specific plan & work come, we believe the Lord will direct us in that which will be for his glory.

In regard to the "situation," there is not much to be said. The B. Union does not make much progress at Langa. The last that we heard, their Com. ad Int. had written to Langa to ask if the brethren wished their assistance. They seem (this Com. ad Int.) to be rather sullen over the refusal of the Station to grant them the Langa chapel. They attribute our refusal to a want of confidence in them.

The Tiday has recently made an attack upon us, ostensibly Miss Bliss & myself, but really all of us, for intruding upon his (the Editor's) field here in Scutari. We had called upon all the families, members of Pera chh. & others, & have been uniformly treated with kindness & respect. You may see how strong his case is respecting our intrusion, when I tell you that I don't think Pastor Simon has been in Scutari more than 3 times in 14 months, either for pastoral duties or preaching services. And the families here connected with his chh. attend religious meetings nowhere, & have no religious privileges.

Pastor Mardiros, Bro Tracy, & I, living here together, are trying to carry on the Xn work here & in Longa. Pastor M. preaches here every 3d Sab. & at Longa chapel the other 2. Br T. & I do the rest. We attend a pr. meeting there Wednes. Eve. & here Thurs Eve. Pastor M. visits the Khans, & we all try to visit in families as our other duties will allow, & opportunity presents. Congs here vary from 20 to 30. at L. from 35 to 65. S.S. in each ~~at~~ place 15 to 20, prayermeetings about 20. Both Pastor M. & Br. T. report rather more than usual attention at L. I don't think there is anything special here, only we are watching a few cases, hoping the word may have effect.

A monthly Station Meeting & a Monday Morn. meeting for us who ~~are in literary~~ are in the active work, for prayer & conf. have been very enjoyable, & I think quickening in spiritual influence.

I planned to go to Rodosto last week, for a two weeks visit; But circumstances there did not seem favorable & I have delayed. I purpose to go as soon as practicable

Dec. 2. I have read the above to Brn Tracy. E.E. & I.G. Bliss & it has their approval; not too much to say respecting the ladies. But Dr Bliss suggests (& Laura approves) that sometime in the future, six months or a year hence, it may seem advisable for Laura to receive an appointment. I hope that the way will be clear for it in the Spring. But we want the full complement of ladies for the school besides

I may add that Pastor M. is doing very well indeed, We like him much. He seems to have an excellent spirit. We are obliged to pay him more salary than we wished, & we fear complications may arise in consequence. He is a different man from the protestants hereabouts. And they are suspicious of him. He cannot swallow Simon. He sees the injustice & wrong of his attacks upon Mr Wheeler. Consequently if he goes back in the Spring, it will be a good thing for the interior that he has been here.

We heard last eve. that the Comtee of B.M. are to have a meeting here concerning Longer soon. I go to Rodosto tomorrow

Most truly yours

M. H. Hitchcock

Rev. M. H. Hitchcock,
Constantinople, Dec. 1. 1870.
Rec'd Dec. 31.

Ackd Feb. 6. 1871.

Constantinople Jan 3. 1871

Rev N. G. Clark D.D.
Cor. Sec. A.B.C.F.M.

Dear Sir

Obedient to your charge of writing frequently & particularly, I propose in this letter to write you of my visit to Rodosto & Adrianople.

I reached Pastor Hohannes' home just before the time of service Sab. A.M., Dec 4th, having stayed on the boat, 2 hours sail distant fr. R. without the least accommodations for food & sleeping.

A young man just graduated fr. Marsovan, & now going to Edinjik in the Broosa field, preached in the chapel connected with the ~~chapel~~ parsonage, about 25 in Cong. At the same time, his brother, just graduated from Basle, & called to the Broosa ch., preached at the other end of the city. P.M. I preached to a Cong. of 50 to 60, less than 1/3 females. I was in the place 4 days, visited many at their homes & places of business, rec'd calls from the principal brethren, & talked freely with the pastor, but could find little trace of the ill feeling which has heretofore existed towards the Mission. I was told there were but one or two, who were regarded as retaining the old feeling of distrust & hate. A great change to be wrought since Sept. 69, the time when Pastor H. went there, & showing that the most of the inimical feeling dwelt in the former pastor's own breast.

Pastor H's pleasant manner, his really good Xn spirit, & judicious management with discordant spirits, are bringing forth good fruit.

The pr. meeting begins to appear like a pr. meeting, a new thing. The school has doubled its nos. & is being looked after by a Comittee who have rec'd instructions from the people to dismiss the teacher if he does not become more efficient. The people pay £2. per month towards the pastor's salary (1/3) are to pay £3 towards his removal, & will do something towards the expenses of another school one for girls if a teacher can be found. They are poor, are doing more this year, considerably more than ever before, & we do not think it wise to crowd them too much. The pastor hopes they will come up to a higher standard of giving another year. The great want is a spiritual quickening. This the pastor feels. I wish him to feel it more than he does. None of our Bg. Union pastors can appreciate the necessity of earnest persevering, direct labors for souls, which a successful American pastor owes, when placed in like circumstances. Station has voted to expend £20 in repairs of mission buildings at R. & to encourage a school for girls if a female teacher can be found, so that there may be a school at each end of the city, where protestants reside, & that a now neglected class of girls, from 10 to 14 years of age, may enjoy educational priviliges. All in all I regard the aspect of things at R. as very hopeful.

Pastor K. accompanied me to Adrianople. Were two days going, 3 there, & 2 returning, scarcely time to do what we felt needed to be done. But we were very busy, pastor K. was efficient & judicious, & I could work some through those who could talk Armenian, (the language there is Turkish) We had a Chh. Comittee meeting most of Fri. night. Pas. K. preached a pr. Lecture & assisted at the exam ination of a candidate for chh. mem. Sat. Eve (been previously approved) & on the Sab. preached twice & administered the Lord's Supper. The young man admitted to the chh. was a Greek, his infant child was baptized, wife well disposed but not hopefully converted. Two or three others hope to unite at next com. season. I was much pleased with the people, mostly young, industrious at a variety of occupations, & belonging to three diff't nationalities, Ar. Gr. & Bul. None of them have much of this world's goods. It was a pleasant sight as I looked over the company of communicants Sab. P.m. that there were Armenians, Greek, Bulgarians, Jew, German, Scotch, & Americans, com.s a type of the chh. which will be above, of all nations & tribes & tongues. But there was an unpleasantness, which considerably diminished the pleasure we sh'd otherwise have felt. The preacher is a young man direct from Marsovan, & partly through his own imprudences, & want of wisdom, & partly through the maliciousness of a wayward chh. member (so I believe) there was a bad odour about him in the view of some of the best members of the chh. This was what occupied the attention of the chh. com. on Friday night. And we came away thinking, that with the exception of the chh. member above referred to, a sincere reconciliation had been effected. But we felt strongly that the preacher was not the man for the place. Ad. is an ample field, a promising field, for a first class man, and certainly, so far away from Miss'y influences, associations with ministerial brethren, he sh'd be a man of great experience, & prudence.

All seemed to feel very much the death of Bro. Ball, the tidings of wh.

I brought to them. I was reminded of him in various ways. We lodged in the house which he rebuilt, in his study chamber, where were his stove, table, study chair, book case, &c. And every one spoke of him in terms of affection & piety, & kindly inquired after the bereaved family, of whom I could tell them nothing.

Since my return the Station has voted to send a girl fr. there to Marsovan, to secure a teacher for them if possible, (now there is no school) & send one of the Bi. H. porters (Alex. Pah) if practicable in place of the present preacher, for whom we hope to find a place in the Broosa field. I have my eye on a teacher, but it is uncertain whether he can be induced to go. A good teacher, it is no easy matter to find. Our school in Loonga, the school in Pera, & the one in Rodosto are little better than no schools. Br. Parsons says the same is true throughout the Nic. field. Here is a work for the ladies. If they can train some teachers so that there may be efficient common schools, they will do a most important work.

And here I am reminded of your letter respecting Miss Dwight. I suppose Mr Pettibone will answer that, but I volunteer a few words. I have every reason to believe that Miss D. is a most estimable woman, & may be just the one we need here. But it is impossible for the Constple brethren to express an intelligent opinion upon the subject. The th't of having her come is very pleasing to us all on acc't of her brother & the excellent reputation of the family. But whether it is wise is another matter. Of that you at Boston, must judge. We are pleased with Miss R. She seems a sensible woman & a warm hearted devoted Xn. It is *all important* that the third lady be one who will encourage & strengthen Miss R. who will work hap-

-pily with her, & will look to her as the head, the principal of the enterprise. & she sh'd expect first & chiefly to do missionary work. She is to assist Miss Rappleye. I do hope & pray that the Lord will direct you in choosing one who will be an earnest devoted worker in our at present most discouraging field. If that one be Miss D. as I said above I shall be very glad. It may not be improper for me to give you the opinions of others, written to Br. Tracy & myself, as a Comttee in response to our request. Dr. Riggs says in substance that if the proper authorities at home think it best to send her, it will be very pleasant for us. Dr Bliss says there is danger lest her natural reticence be unfavorable for her usefulness as a miss'y worker, & thinks she might come with the understanding that it might be thought best for her to join her sister at Sivas. Dr Pratt in his note does not touch the real question. Br. Tracy has expressed the opinion like Dr Bliss', that it might do for her to come, & decide here, whether to stay, or go to Sivas. As to the matter about her going to Sivas, I fear she w'd not be willing to come so. She w'd rather be designated at once. And also such a plan might deprive us of our third lady for a long time.

Concerning our work here there is little to report. Pastor Mardiros devotes himself mostly to Longa. He has hoped strongly to secure union there for the week of pr. But that has failed. There is need still of great patience & trust in God. We have great confidence in Pastor M. & think he is doing remarkably well. He seems to be greatly respected, by all parties. And he has not hesitated to set Pastor Simon's sins before him, as I suppose no other Native Pastor has dared to do.

We hope to see much good accomplished by Pastor M. yet, although he feels greatly discouraged, by the divisions & coldness, which meet him on every hand.

We are endeavoring to wait on the Lord this week of pr both ourselves as missionaries, & with the Native Chr. 6 That the Spirit of the Lord might come mightily upon this great & wicked city!

Rev. M. H. Hitchcock.
Constantinople Jan. 3 '71
Rec'd ~~Jan~~ Feb. 4.
Ack^d Feb. 6.

Rodosto
Adrianople
Miss Dwight

Mr. & Mrs. M. H. Hitchcock

8 W

Constantinople Jan 26, 1871

Dr. Clarke, Rec'd Feb. 22.

Dear Sir, Ackd. Feb. 23.

Allow me to acknowledge that part of your letter of Dec. 27, relating to myself - Excuse my calling your attention to this subject, owing to a remark, I heard from one of your letters to Mr. Pettibone. I appreciate all you say of the advantage of a companion, such as I feel sure Miss Rappleye (whom we highly esteem) would prove. Yet for the present, I ask indulgence in this respect. I do not wish to withdraw from the privilege of having company - And I take this opportunity to assure you ~~that~~ it will afford us both much pleasure to welcome yourself and Mrs. C- to our home - and to cordially invite you to consider it your home, so far as consistent with other engagements during your proposed visit to C. With kind remembrances to Mrs. C- I am - respectfully yrs

L. E. Hitchcock

Scutari, Jan. 26, 1871

Rev. Dr Clark

Dear Sir,

As my wife leaves this space I will add that it will give us great pleasure to have you stay with us here in Scutari, just as much as you can, or Mrs Clarke if she should be here a number of weeks while you are absent. But we know we must not expect more than our share of you. Our Missionary ladies always strive for the greater opportunity of extending their hospitality to Missionary, or other Xn friends who may be passing through Constple. Yours of Dec. 27th was duly rec'd. Thanks. We are now endeavoring to fix upon a location for our School, the great preponderance of opinion is for Langa. And Mr Tracy & I have been directed to look up a house for it. We are also endeavoring to perfect a plan for it. I hope Miss Nye, & the third associate will be here in season to give their sanction to it before we publish,

Most truly yours M. K. Hitchcock

Rev. M. H. Hitchcock. 82

Constantinople Feb. 23, 1871

Rev Dr G. W. Wood. Rec'd June 20.

Dear Brother Ackd. Aug. 7

Your letter announcing your reappointment as a Missionary, & to this station, took us somewhat by surprise, however I avail myself of the earliest means of communication to assure you that Mrs Hitchcock & myself will extend to you & Mrs Wood a most cordial & hearty welcome. Your great experience, & long & thorough acquaintance with the work in Const-ple, will render your presence here now, very desirable, And I do not hesitate to say, that you will find abundance of work. There is work here for any earnest man, who loves Christ & the souls of men. I long to be able to communicate freely & intelligently with the common people, as I am not yet; that I may declare the message which I think I have from God, to just such men as I meet constantly. I think when you reach Const. The question with you will not be, 'Is there work here?' but rather, 'In which of several kinds of the work, are my services most needed?' As to Miss Wood, I fear that when she hears what an amount of work some of us are laying out for her, she will be almost disposed to turn about & go home. But please assure her ~~that~~ the Station will not ask her to do more than she will be very happy in assuming.

You will see ~~that~~ I have expressed ~~the~~ my opinions very confidently as to the amount of work here at the present time. You will judge for yourself when you come.

You will be pleased to hear ~~that~~ the feeling among Const. people has within a few weeks very much improved. Beginning with the week of prayer, the tendency towards Union has constantly increased, until by considerable effort from outside parties, the two ~~other~~

congregations in Smyrna have become one! & we regard the division there too ended.

The Pera Ch. is also moving with a good deal of feeling in the direction of having a 'reformed pastor' or a new one.

The 'Tidings' is dead! It breathed its last, on the 17th inst.

The Xns about us in Scutari are manifesting a kindlier feeling, & it is said generally among the protestants of the city; We have nothing against the Missionaries

I just jot down these items, leaving fuller explanations until your arrival, feeling assured that you will come the remainder of your journey with lighter, & more hopeful hearts.

Please extend our kind regards to Dr & Mrs Clark. Miss Worcester. Miss Sherman, & any others in your company. & assure them that the Brethren & Sisters of Constple will vie with each other in giving you all, a cordial & hearty welcome.

Affly yours

M. H. Hitchcock

Rev. M. H. Hitchcock. 83

Scutari, July 20. 1871.

Rec'd Sep. 25.

Scutari July 20. 1871.

Rev. Dr Clark.
Cor. Sec. A.B.C.F.M.

Dear Brother

I hesitate to write you thus early, thinking your Am. letters rec'd at Vienna, are not yet finished, and besides nothing of special importance has transpired among us, nor has anything worthy of mention come to us from abroad. But I may, at least, express our cordial sympathy with you in your pursuits of health, & desire to hear that you have had a pleasant journey & are having a delightful stay in Switzerland. Whatever your experiences I hope God will give you with & through them health & strength.

How much we did miss you and Mrs C. & Miss Worcest. If our own brothers & sisters had left us, we c'd not have felt it more. It cannot be wrong, & may be pleasant for me to assure you that your visit at Const'ple was productive of great good, as well as a source of much happiness to us all. I am sure that every one here feels so. Dr Riggs said to me, directly after our meeting, the day before you left, with reference to my last remark. "I should subscribe to all you said," & more to the same effect. I feel that I cannot be too grateful that you came to Const'ple for our Works sake. And I shall ever, of course I should write we, shall remember with peculiar pleasure & gratitude the personal intercourse we have had with you. May God bless you every day with increasing strength, both for your comfort and happiness, & that your life may be prolonged to do the work the Lord of the Vineyard has appointed you. Thus we pray as we often think & speak of you & yours.

We continue very much as you left us. Mrs H. has felt the heat, ~~when~~ comes, very much, some days. So much do [illegible] to trouble me not a little. But on the whole I think her as well for the month past as she was averaged when in C. & indeed better. Good company is medicine to her if she does not overdo. She enjoys Mrs Wood's society very much. Indeed we both like Dr & Mrs W. I have never I think expressed to you my opinion that Dr W's coming hither now is very opportune. I like him as a co worker a great deal better than I expected. He seems like one of us & not off at arms length as I feared he would be. And Mrs W. is real help & comfort to us all, as well as to him. She is taking hold of the language in such a way as quite surprises me. - brings her book to the table, talks it, cries over it; indeed she will get the language.

All the other families are well so far as I know. Dr Riggs spent last Sab. with us. He heard from Mrs R. at Scon. Br. & Sr Parsons left us last Sat. taking Miss Shannon. He did not resign his station. He talked

with us. (Dr W. Mr J. & me) we favored
the plan, and he wrote his letter to the
Com. ad. Int. Then Fri. eve. he changed
his mind. just why I did not learn.
But he thinks circumstances have changed
since An. Meeting. Simons resignation
& Abrahams loss of influence alter
the B. Union in his estimation. I think
he is sorry for the action of the Annual
meeting and would be glad to escape its
consequences. I hope you will be
able to send a man there. Even
Sivas, in my estimation is not
more in need. for it is a question
of saving the work in many villages.
If they leave, Const. cannot take the
work & carry it on to advantage. in
the village work & womens work must suffer.
Whereas if they stay, with coworkers, I regard it
as the most promising field we have. at any
rate close up to Marsovan.

The day after you left I rec'd a letter from Mr Baldwin, in which he wrote that he knew Miss P.
would not come to Const'ple from *representations* *which* *Mr* *Montgomery* *said* *he did*
make *to her*. Then Mr B. goes on to scold me
& gives me good advice with reference
to my opposing Miss P's coming. (with

Miss Rappleye). So I am left to infer that
Mr Montgomery would represent to Miss P.
that Miss R. opposed her coming, in which
I joined! Perhaps I did not say so
much as I might; nor so much as I felt on
the subject; for I was really anxious about
it. But I left it with you. I certainly did
not oppose it, nor did Miss R. to my knowledge.
Nay. I think Miss R. really at heart wished
her to come, & felt more than she said, when
she understood the whole matter
She now feels anxious & troubled, but Dr
Clark, thought with Mr Montgomery, that
she at heart did not wish Miss P. to come
when she said she did.
Br. Baldwin takes me to task also for my
treatment of Miss Dwight; I suppose
with reference to the Principal of the School
as he goes on to give a lecture on that
subject. Dr Wood says he hopes I am
not thin skinned! It is not often that
I have the opportunity to apply 1 Peter. 2:20,
but this time I think I may to my case.

Pastor Simons has gone to the island.
He regards his resignation as final.
Pastor Manderos takes charge there as

he does in Longa. The brethren seem very apathetic about calling a pastor. We are trying to stir them up. But as Br. Nary says, we are like a man trying to push on the reins of his horse, not being able to use whip or spur.

Now I have written a long letter. When we left Boston you asked me to write often & freely. I have wished to, tried to. But it has been hard work. I have burned several letters prepared for you the first year I was here. Now that you know all about me, & will put my nonsense & commonplaces all in the right place, I shall feel more like writing. Please give Mrs C. my much love from me. My wife has written hers. Dr & Mrs Wood send a large quantity. And if Miss Worcester is on her travels remember us all brothers & sisters to her

Aff'ly yours
M. M. Webster

Aug. 15. 1871

Dear Dr Clark Rev. M. H. Hitchcock.

It occurred to us at the Rec'd Sept. 25.

breakfast table this A.M. that a letter
to reach you in L. should leave to-
day. I thought I could not leave my
communion sermon, to write, & Mr. H.
has reported all that is necessary.
He wrote you, sending according
to the address you left with us, 10
days after your departure. But we
fear you have not rec'd the letter.
In that I wrote a long story about
Miss Proctor's coming, but it is not
worth while to repeat it. It is pretty
certain that some parties have
misunderstood the feeling and
motives of Miss R. & Corrsple station.
But let us hope that the decision
arrived at is of the Lord & will
be for his glory. You will have heard
of Pastor Simon's resignation. He
has withdrawn entirely from his
connection with that people. We hope
& pray they may call Mardero.
He preaches for them every sabbath.
No call at Longa yet. Yet we hear
that there is some movement in

their days towards Europe. Europe has gone to Adrianople. Matters are in a very bad way there. a separate service set up by 4 members of the chh. with about 20 of the cong. We hope they will soon see the folly of it, & take good advice from Europe which we are sure he will give them. The last we heard, Abraham was in trouble. his church having called him to account. & asked the Com. ad Int. of the Bithynia Union to mediate between them. There is hope that he will be removed from the place: if not now, he must be, not long hence. Br. Parsons is touring since he left here. all of the time, & we hear little from him. He did not give up the station to Const'ple. I hope you will send him a good associate. Mrs H. has been remarkably well since you left considering the hot weather & boarders. With much love to you all, & prayers & wishes for your health & safe return to Am. Affty yours H.S. Hitchcock

Nicomedia Sept. 28. 1871.

Rev. N. G. Clark D.D.

Cor. Sec. A.B.C.F.M. Boston. Ms. U.S.A.

Wife & I left Const'ple yesterday for a brief sojourn in these parts, while I expect to tour and labor with Bro. Parsons. It seems a suitable time for me to write to you, giving you my views of matters at C. and some events which have transpired since I last wrote you. I don't know how well Dr Wood & others keep you posted respecting Const'ple affairs, but it may not be amiss for me to give you an acc't from my standpoint

Langa Ch. & Cong. has made no good progress. They profess to be endeavoring to get Baron Prof. Hagopos from Rob't. Coll. But there is scarcely the slightest reason to think that they will. He is preaching for them. Meanwhile he must neglect the religious care of the Armenian pupils in the Coll. for which he is responsible; & also the pastoral work is neglected in Langa. prayer meetings & S.S. almost nothing. Even Pastor Mardiros himself admits that the present condition of the Ch. is bad. We made a strong effort to get him to be acting pastor at Langa or Pera. But he will not be. I respect him for his constancy to his own Ch.; but we all think he might be acting pastor here for 6 or 12 months, & not in the least disturb his relations with the Harpoot Ch. as he has engaged to put the Koordish Bible through the press which will keep him here a year at least. We are not overpleased with his persistent resolutions not to assume any relation with either of these chhs. while he remains. We believe that if he would consent to go to Songa or live, & be their preacher, it would be by far the best thing that could be done. As it is, if the chh. persists in its resolution to call nobody but Kazopos, & does not get him, it is a serious question with us whether we ought not to refuse to preach, or allow anyone in our pay to preach for them. I dont know; it is a difficult matter to decide. I think Morderos, & some of us made a great mistake in insisting that the Songa chh. should raise the whole salary of their pastor. It was simply an impossibility. The maj. of the station has now decided wisely, I believe, that if a pastor be called we will pay 1/3 or 1/2 of his salary. If we had done it 3 months earlier possibly things might have been different. Bra chh. has invited Pastor Alexander of Adapazar to be their pastor for one year. We would rather have had Pastor Morderos there, on some accounts, but it will be a good thing if he will come. In settling with their former pastor - Simon they engaged to give him 90 liras for the preceding 6 months. They brought in old acc'ts of borrowed money &c of 60 liras, Mr Bojadjians gave £10. & then they came to us for the remaining £20. We declined. We did however start a paper for the relief of Pastor S. some of us engaging to pay 4 Mz.

jideks per month for 6 months to come for his support. I have not heard how the subscription paper was filled. I preached there one Sab. Cong. ± 50. A Mr Jones, England offers us £3000 for chh. building. I hope a portion of it may go to Pra for building a chapel. Pastor Stepan has ceased preaching in Kosguey. & a teacher, educated for the ministry at Basle, preaches there now. We are feeling our way towards renewing relations there. At Scutari we are as we have been. Cong. 40 to 55. Xns dead like all the rest in Const'ple. & all others indifferent. I tried a few weeks since to have something done towards a separate organization in Scutari. Every one says there should be one, But there is not life enough in the Xns to move in the matter. The Annual Meeting of the Bithynia Union was held at Rodosto 13th to 17th Sept. I was so busy I could not go. Dr Wood went. He will probably write you of his impressions. He reported to us a very excellent meeting with only one unpleasant feature, viz. a report upon the Marsovan school. The Pastors have always regarded the school as below par. mainly because English is not taught there. One or two of them took occasion to remark publicly that the graduates of Marsovan must not be expected to become pastors of the chhs. They only do for Helpers in the villages. Here last eve. we met one of these young men. Mugerditch of Chengeler. He spoke of what was said at Rodosto, & then after speaking in strong condemnation of the course of this Union said he should not labor in connection with them. Baron Mugerditch is a good man, & promising preacher. Today we have had a long talk with Badvelly Zorabed about the matter. He finds fault with Marsovan on the following grounds. They do not teach Ancient Armenian & English: The higher branches in the scientific course should be taught by a Miss. & not by the Native teacher; the course is too short, 4 yrs: the vacations are too long; & too much attention is given to the matter of contracting marriages. He disclaimed any feeling of opposition to the school, but wished changes in respect to the above. In a word these pastors wish our school to give a first class education. He promised upon my earnest pressure of the matter to see or write to Baron Mugerditch and endeavor to remove the unfavorable impression which his remark had made. I think our talk will do good.

Const'ple station has care of Ni. Station now; vote was passed the 12th of the present month. Br. Parsons is to labor in con. with us. We are now on our first tour, with many things to look after. Here there is an application for a girls school, & for us to make up 1500 piasters of the pastor's salary for this year past.

You will have heard from others of the progress at the Home, & the situation there. Miss R. is proving herself thus far the right person in the right place. I will write you again when this tour is made.

Affty & truly yours M. H. Hitchcock

Rev. M. H. Hitchcock,
Nicomedia, Sept. 28, 1871.
Received Oct. 24

Nicomedia Oct 22. 1871 7.

Rev N. G. Clark D.D. Cor. Sec. A.B.C.F.M.

Dear Brother

Mr Parsons & I have made the circuit of this field in two tours, of 10 & 7 days respectively, visiting 15 of the 30 villages, or 18 places including Nicomedia, Baghchejik and Adabazar. Our object was more especially to visit those places concerning which questions had arisen respecting the work. E.G. Armash. Here are 4 families, protestants, no school, no preacher, no place for school or Sabbath worship. There is so strong a feeling against protestants that although there are houses to rent, no one would rent to them. But fortunately an ex school teacher, having quarrelled with his former patrons offers to sell a part of a house. For this we are now negotiating. Our desire is to find a man who will occupy the house we buy, & with his wife do a general evangelical work — preach, teach, visit and set an example of godliness. Such a family, having our entire confidence, is not easy to find. The Monastery, with its Bishop, ten Vartabeds, reputed power of healing diseases, and its annual festival attracting 1000s of pilgrims, overshadows everything. But we think that evangelical religion has a good foothold in these four families; & the work ought to be vigorously prosecuted.

Hascal. Four families and same wants as at Amnish, but the village has only 80 houses while that has 150. It seems best to have one man work both fields for the present. But we desire to purchase a building lot, & help the brethren erect a house for school, meetings, & residence when it shall be required.

Tamluk. Here is a chapel, built several years since, by Bro. Green. Unfortunately the lapse of 10 years finds the no. of prof. Xns less than when the chapel was built. However Bro. P. thinks there has been real progress in that the prejudices of the people have been overcome, and a laborer would find ready access to nearly all of the 50 houses of the village. There are now three protestant families. A promising youth has recently gone to the Preparatory school in Marsovan from one of these. A lad from an Armenian family, an acquaintance of the boy who has gone to school, manifests a like desire for study, attended meetings &c, which so troubled his mother, that she poisoned herself and nearly died in consequence. Frizlee, a village of 150 houses is 1/2 hour distant, and Nor Keoy, 60 houses, is 1/2 hour in the opposite direction. One good man might work these three villages. Bro. P's desire has been to have the Adabazar ch. look after them. Different brethren go there from time to time, not regularly. Sometimes from 70 to 80 people are gathered at the chapel from the three villages.

These people, especially of Jomluk, do not appear so thrifty & enterprising, as some other villages, but lazy & dirty. I was forcibly reminded, while looking at the Jomluk Christians, of your suggestions about preaching the Gospel of soap & water, as they certainly have not yet learned to wash their faces & comb their hair.

Coordbeleng. There is a chapel, & two professing protestant Arm. families, but no preacher or teacher. And Bro. P. thinks the two families a hindrance rather than a help, because of their unlovely character. The work here as at Jomluk has seemed to go backward rather than forward. But it is not really so. When Mr & Mrs Parsons were here a few weeks since, a couple of Sabbaths, there were large audiences, a good proportion of whom were women. And we think the work would be encouraging immediately if a good man with a good wife should come here. There would be full meetings and interested attention to the truth we hope. A good school also might be gathered. But where are the men suitable for the work? We seek in vain for them.

Chengile. Here, as you are aware, an interesting work developed itself 1½ years since. A leading brother aided by Mr Parsons, is just completing a commodious house which he will rent for school, meetings, & residence at a cheap. The aid which Mr P. gave was a loan of £30. for 6 months without interest. There are 4 avowed protestants; but the usual audience is 30 to 40, & sometimes 70 to 80. ½ hour distant is a village in which there is some interest. ½ hour farther is another village, in which is one very interesting protestant family, & 3 others almost or quite persuaded. & 2 hours still farther is yet another village with a family of 10 persons earnestly devoted to the truth, having recently sent a representative to [illegible]. In the opposite direction from Chengile 2 hours is a village with some interest. & 1½ hours farther is another with 2 protestant families who

who have run well for a time; and a third has just commenced, as we hope, the true life. These villages comprise the Chengiler field. And Mr Parsons' plan is to have the preacher and teacher at Chengiler do what they can for all these villages. One is from the last M. class & the other from the Baghchejik chh. We have strong hopes of the success of the work here, if these men, or others like them will continue in it. Already the preacher is talking of changing his field of labor much to our regret.

We visited several villages where no visible work has yet commenced; but there is reason to hope that the truth is being considered by some. E.g. One eve. at the coffee shop, a young man said to us, through the window that he should like to come in, but it was not prudent while the Chorbajees (chief men) were there. He would try to come in the morning. Mr P. recognized him as a very intelligent young black-smith whom he had seen before. (For some reason he did not come.) After the Chorbajees had gone 3 other young men came in & spent an hour in reading the Bible, & friendly conversation.

On another occasion, a middle aged thrifty pre
kind of a man took up a book which I carried with

me [illegible] daily use. It is in the style of Jays Morning Exercises, prepared by Mrs Dr Dwight. He read it perhaps an hour, but went away saying nothing about it. The next morning he came very quietly & bought it. — Br Parsons pointed out to me the remainder of the villages of his field, but which ~~we~~ had not time to visit.

In the condition of the three churches of this field, I see no reason for discouragement, although there is manifestly ~~xxxx~~ need of more spirituality & working power. The brethren, with a very few exceptions, manifest towards us a kind & good ~~[illegible]~~ spirit, and are endeavoring to carry on their own affairs with creditable interest. New men are coming forward in the chhs. Especially did I notice this at Baghchejik. Notwithstanding the unfavorable condition of the church for growth & work, there is a band of young men there, some of whom have recently become protestants, who seem ready for any good work. Pastor Abraham has not been at B. since the meeting of the Union at R. The Com. ad. Int. of the Union were to meet at B. to look into the condition of things. But as yet they have not come. It is said that Pastor A.

has no intention of returning there to preach. It seems clear that a large majority of the people do not wish to have him return. It does not yet appear who can or ought to be the preacher at B.

The matter of education ought to receive more attention than it has hitherto. There is great need of schools, but there are no suitable teachers. It is a very serious problem how preachers & teachers can be provided for these villages. We saw ten girls, in 6 different villages, belonging to protestant families, anxious for an education, & who must be educated soon if ever, but for whom there is no school. We found also 6 or 7 young men & youth in five diff't villages desiring an education at our hands, some of them, at least two young married men, by 5 or 6 months study might become teachers in their respective villages. And that seems to me the quickest & best way of furnishing teachers for these villages.

I am sorry to say that the pastors of this Union at their late meeting saw fit to express their dissatisfaction with Marsovan School. The principal complaint is that the course is too short, & the students not sufficiently educated. One pastor said that the M. students would not do for this field. another that they might do for ~~pastors~~ villages but would not do for pastors. Pastor Alexander said to me that this was his opinion but he thought the pastors very foolish to express it publicly. The pastors thus unwittingly injure our whole work. They say they are not opposing the school, they only wish certain changes to be made. But the young men who have come from Marsovan, are much troubled by this opinion of the pastors as it is very natural they should be. And this is one reason why Baron Megurditch of Chengiler desires a change. He thinks ~~that~~ in the vicinity of M. or farther east, he may be regarded as sufficiently educated for the pastoral office. There is another reason however, in his contracting a marriage with a girl in Trebizond. It is not probable that anything short of establishing another school for the field occupied by the B. Union will satisfy these pastors. How far it may be advisable to yield to them, & to what extent the mission ought to provide educational facilities for this part of the field, are questions which demand now the most serious consideration.

The general feeling of the cities & communities is very cordial towards Mr & Mrs Parsons. As we went from place to place, I was very agreeably impressed with the reception given Mr Parsons by all classes of people. He seems to have secured universal respect and good will. And although the results of our labor do not appear so great in this field as in some others, I am convinced of the steady & sure progress of the truth. Whoever steps upon the foundations which Br. & Ms Parsons have laid, will find them sure, & ready for the superstructure. There will be no occasion for undoing and doing over their work. The Bible & other religious books are in every village, and they have not been thrown around carelessly: the people have purchased them at the published prices. And this leaven with Bro. P.'s frequent tours, & such other agencies as he puts in operation is quietly working. Bigotry is removed and prejudice disarmed to a very great degree. And although in some of the villages, where only recently the first converts have become known, there is a bitter feeling & petty persecutions, for the most part, the Armenians express their opposition to evangelical truth and their aversion to protestantism, but maintain friendly relation with those who think differently.

When every where, as now in Baghchejuk, the Missionary or Native laborer shall have a welcome in every house, we may expect that earnest workers who go forth weeping bearing precious seed, shall return bringing their sheaves with them. I believe that indications point to an early gathering of more abundant fruit in this field. I hope Br. & Ls Parsons may yet reap largely of their self denying labors for the past 15 years. But if they should leave before the time of ingathering, it will be another illustration of the Scripture declaration One soweth and another reapeth.

Affectionately & truly yours

M. H. Hitchcock

Rev. M. H. Hitchcock, Nicomedia, Oct. 22. 1871.
Rec'd Dec. 1.
Ack'd March 12

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Constantinople Nov. 2. 1871

Rev. N. G. Clark. D.D.,

Dear Brother

We returned from Nicomedia last Sat. (Oct 28th). Mrs Hitchcock found it pretty hard living in Baghchejik, but our stay in N. was very pleasant, just a week. And we are seriously thinking of returning there to spend the winter. The thought is, we can live there without special hardship, and we think the opportunity for missionary work much greater than here. We have not yet decided what we shall do. There are several contingencies about it which may prevent our going.

Here, Bro. Tracy is sick. He has done nothing for nearly or quite three weeks. At first a slow fever, or intermittent. Now the fever has left him but he is very weak. The Dr yesterday forbade his talking about any business for a week. He fears a relapse, or a worse type of fever - Typhoid. Mrs Tracy is much better - able to take almost all the care of her husband.

No special interest in our work in C. Dr Wood thinks there is hope of the Langa Ch. calling Baron Hagopos from the College. He preaches twice each Sabbath, to a full house. And Mr Washburn

says
he must decide soon, either to stop preaching or resign his position in the college. and advise ~~[illegible]~~ that he accept a call to the chh.

The Brsa chh. gives us anxiety. They manifest no real life. & no enterprise. A few wish to call a pastor; the many do nothing. If the members of that chh. residing here can be detached from Brsa. & form a Cong. here we shall be glad. This, we advise, & would effect if possible. But Br Nay says we are like a man driving a vicious horse, which he is forbidden either to lead or whip; we must contrive some device by which they will think no one is interfering. It is not so in Bro Pierce's field. You may be surprised, but it is a fact that those chhs. welcome, & ask advice. Br. & Sis P. now wish to go on with their work, but with assistance from Constple. which we all approve. But he will write you. Mrs H. unites with me in kind regards to Mrs C. & yourself

Affly yours
M. H. Hitchcock

P.S.
I sent by last mail for specimen copies of Recorder. I want the paper for the pastors. Do you know of any better one for them? Christian at Work. or anything else.

Rev. M. H. Hitchcock.
Constantinople, Nov. 2, 1871.
Rec'd Dec. 1.
Ans'd March 22/1872

Rev. William Hutchison
Rec'd Oct. 25.

Ans'd Nov. 5.

New Haven Oct 22. 1861

Rev. Rufus Anderson D.D.

Prud. Com.

Dear Sir:

It is so long since I have given an account of myself that I fear you may have forgotten me, but when you hear how I have fared I hope you will forgive my silence.

In the first place my wife's case continued doubtful up to the middle of last term, so that I did not know what to write, & indeed almost felt convinced that I would have to apply for a dismission. Then she began to mend, & in the mean time I met with an accident which confined me to my room for all the last half of the term & through the vacation, & from which I am still suffering. At the Commencement of the present term that is about the 12th of September, I was able to resume my College duties, though until within a very few days I have been obliged to keep my back most of the time between recitations, so that writing was out of the question. My difficulty is a swelling of one of the testicles, brought on by an accident to the part, followed by a cold. The difficulty even yet seriously interferes with my movements, but I am assured by my physician that it will, in time, entirely disappear.

I look on this event of course, as well as all the events of my life, as ordered by Providence, & I am not sure but it may have a special bearing on my relation to the missionary work. Before I was disabled I had so far yielded to the apparent necessity growing out of my wife's continued feebleness, that I stood, though not by any actual agreement, as candidate before the Church at Stamford, in this State, & there is every reason to believe that, had I not been taken sick, I would have received a call to that place. I did this however with great reluctance, as my heart is in Turkey, & it would have caused me a great struggle had it in the end proved necessary to have asked you for a dismission. And this feeling I find grows on me continually, so that I cannot bring myself to ask for a release while there is the least reason to hope that I may be able to return. And I do not see why this may not be now, as soon as my present trouble leaves me if you are willing to send us back. My wife is now quite well, & I think has quite as fair a prospect of health as most ladies. I hope therefore that at some time during the present year I may be in a condition to return, & if I do not hear to the contrary from you, will shape my course with that in view.

I was glad to see that the Board came off less in debt than was feared; at its last meeting, & hope & pray that with all the demands on Christians in these trying times the means for carrying on the Lord's work may not be wanting.

With very great respect I am

Yours truly

William Hutchison

Rev. Wm. Hutchisson 89
Rec'd Feb. 1.

N. Haven Jan 30. 1862

Rev Rufus Anderson D.D. ans'd Feb. 3.

Since your last kind letter was received until lately, there was not much improvement in my health, & consequently the question of my return did not seem to be rapidly approaching a solution. Finally I was obliged to have a surgical operation, from which I am now nearly recovered. I am happy to say that now there is every reason to suppose that I will soon be as strong & vigorous as ever; at least such is the opinion of my physicians

My wife too continues to mend, or rather to shew signs of entire restoration to health, so that I cannot see but she is as well as she ever was. However that matter will be decided by the physicians in the proper time. The delay in her recovery was, I suppose, in some sense the cause of her recovery. When she had her first child the physician thought she ought not to go back before her system had been more thoroughly tested, & this I suppose would have prevented our return, had not the test come. But it pleased Providence to give us this test also, & it was this which kept her feeble during the early part of last year, & which seems now to have restored her entirely to health. It was within a week or two of the birth of this second child that I was taken sick; & since that time my wife's cares have greatly increased, & she has been obliged to take care of her two children for the most part herself, & yet both her strength & health have held out, so that it seems to me she has been gaining all the time - So far the matter of health -

As to the place in

which we should be located in case it were thought best for us to return, I wish to leave that with the mission. If we can go back atall, I see no reason why we cannot go wherever other missionaries go. But I will write you again of these matters when I am entirely recovered.

What a strange Providence is the death of Dr. Dwight. Truly the Christian world has met with a loss not easily repaired. And how strange that after all the dangers of travel in the most insecure places, he should come home to die by our conveniences for travel. But such are the dealings of Providence, often dark & inscrutable, yet always right, though we may not see how.

I thank you for the Memorial volume & also for the letter to Scotland on Miss. Schools.

I have read both with much pleasure, & have been delighted especially with what you say about bringing forward native pastors.

But I have already made my letter too long & must close

Truly yours

William Hutchison

P.S. I see by the Mem. vol. & other publications that we are put down as released. I suppose this to be a mistake, as we have not asked for a release, & I am unwilling to believe that the board would drop us without notifying us of the fact. Truly &c W. H.

Rev. Wm. Hutchinson.
Rec'd Feb. 13.

New Haven Feb. 12. 1862.

Rev. Rufus Anderson D.D. Ans'd March 13.

Dear Sir:

Your favor of a few days since in answer to my letter of Jan 30. has been received, & for it please accept my thanks.

The matter of my release is just as I expected it was. The state of the Miſsion to the Turks is somewhat different from what I had expected, but I do not think, if other matters are settled, this would be an impediment to my returning. As the Turks are ultimately aimed at in the entire Miſsion, I would be perfectly willing to go, at present, either to the Armenians, or the Bulgarins, with the understanding that, if the Turkish work should again open & it should seem best, I should be transferred to it. My desire is, if it seems to be the Lord's will, to preach the gospel in Turkey & help to evangelize the land & I am willing to leave the rest to the leadings of Providence.

I am sorry to say, however, that a present decision seems to be impossible. Since I last wrote you a new abscess has formed on the side of the wound made by the operation, & in consequence, my restoration to perfect soundness is somewhat retarded. My physician however (Dr. Knight of this city) feels confident that this is only a sequel to the operation, of no unusual character, & not atall affecting the question of my ultimate recovery. So far the matter of health.

I am fully conscious of the great length of time it has taken to decide this question, & cannot feel that I have any claim on you to wait longer, but my position has been peculiar & I have never, since my return, seen my way clear to a decision in the matter. I feel, however, that it must be decided soon, & would propose, if you feel that you can bear with me longer, to see you in the coming spring vacation, & after a free interview settle the matter as may then seem best.

Truly yours

William Hutchison

P. S. It was not my privilege to see Dr. Dwight.

may think of it however [illegible]
& feel satisfied that it may be decided
here, & [illegible]
you can [illegible] the [illegible]
the Company [illegible] & after a few
[illegible]
[illegible]
[illegible]
[illegible] William Hutchings

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but by position [illegible] been [illegible] &
I have never [illegible] my [illegible]

New Haven March 15. 1862

Rev. Rufus Anderson D.D.

Dear Sir.

Your last came duly to hand & gave me great pleasure. I am delighted that there is movement enough among the Turks to lead Bro. Herrick to ask for an additional laborer. If I can return I should like that position above all others, & if the Mission approve the call, & you decide to send me to Turkey, I hope this may be my destination

I am glad that you think of calling at N. Haven & hope you may be able to spend a night with us.

Truly yours

William Hutchison

Rev. William Hutchison.

New Haven March 15, 1862.

Rec'd March 18.

✓

To/

The Buden. Com }
A. B. C. F. M. }

Dear Brethren:

I have now been waiting for more than three years with the hope of resuming my labors in Turkey under your direction. During this time I have refused to enter into any permanent employment desiring above all things to preach the Gospel to the Turks, if such seemed to be the Lord's will. A succession of peculiar Providential interferences has however effectually prevented the execution of my desires; and I find myself still unable to return. I have therefore thought it best to ask a release for myself and wife which accordingly is hereby requested.

I may add that it is with the greatest reluctance I have taken this step. I feel that in giving up the Missionary work I am giving up the brightest hopes of my life. But it seems to be the Lord's will that I should do so, and that will is always best whether it falls in with our desires or not, and perhaps obeying is as important a part of Christian duty as doing.

Respectfully
William Hutchison

New Haven
Sept 11. 1862

Rev. Wm Hutchison
New Haven Sep. 11. 1862.
Rec'd Sep. 12.

Ang. Feb. 20

✓ Pub. Art.

Rev. Wm Hutchison

New Haven Sept 11. 62

Rec'd Sep. 12.

Rev. R. Anderson D.D.

Ans. Sep. 20.

Dear Sir:

You will see by the inclosed note that I have been compelled to come to a different conclusion with respect to my missionary work from what I anticipated when I last had the pleasure of seeing you. I cannot tell you how much pain this step causes me, but it seems to me to be my duty & I have accordingly done it.

I refer in the note

succession of obstacles preventing my return. Most of these you are already aware of - First the sickness of my wife; then when she was about getting well my own sickness. The present state of things is just this - I am not yet recovered so as to be able to go, though I am so nearly well that I hope yet to be as vigorous as ever. I think a month of rest would entirely restore me to health, but of course cannot say certainly.

But were I entirely well I
could not go just now.
The business of my Father-
in-law has been so
nearly nothing for more
than a year, & he has
become so much involved
that the family are just
now chiefly dependent on
me for support. I have
been obliged to take some
obligations on myself to save
our house, which is heavily
mortgaged, & at the same
time my Mother-in-law

& sister-in-law are in poor health, & can do little or nothing to help themselves. In these circumstances it seemed to be my duty to stand by them for the present. It may be that in the course of the year my Father-in-law will be able to do something to relieve me from this responsibility, & it may be that his affairs will take a decided turn for the better. Should this be so & everything else be right, I shall apply at the end of the year for re-appointment. It has been, and still is, my great desire to labor in the Missionary work, & especially at this time, when so many are falling, & are compelled to return, it is painful for me to be compelled to resign. But it is the Lord's work & He can carry it forward & He knows whether many or a handful are best.

Allow me to express my deep gratitude to you for the patience & kindness you have always manifested toward me, & to express my deep regret that while I have caused so much trouble, I have rendered so little service to the cause.

Truly Yrs

William Hutchinson

P. S. Please regard the part of my letter about my Father-in-Law's affairs as confidential

Boston Feby 19. 1857.

Rev. R Anderson D.D.

I have delayed an answer to your request for my opinion in the case of Dr F. Jewett at Sivas Asia Minor hoping that I might be able to lay the case before some meeting of my professional brethren. As no such opportunity has occurred, and probably will not until the last Saturday of this month the 28th I send this to say that I will at any time give my own opinion on the case, if you desire, but should prefer to discuss it with others first. If I do not hear from you to the contrary I shall presume that you will wait until the beginning of the next month and you need not trouble yourself to answer this.

With much regard

Yrs John Jeffries.

John Jeffries M. D.

Boston Feb. 19. 1857.

Rec'd, Feb. 21.

Ans. Feb 21, 1857

Dr. Jewett.

W. Turkey.

Boston March 17. 1857.

Rev. Dr Anderson

Dear Sir

I return the statement of Dr Jewett's case which you sent me. I have not found time to copy it but if I wish it in future I will send to you for a copy.

Ys truly J. Jeffries.

Dr. John Jeffries.

Boston, March 17, 1857.

Recd. March 17—

Dr. Jewette

Western Turkey

Dr. Fayette Jewett.
Rec'd May 17.

Liverpool May 4. 1860

Rev. R. Anderson D. D.

My dear Sir.

Through Mr. Trowbridge & Mr. Bliss you will have learned of my leaving Stamboul with my family - by Steamer - on Frid. April 6. We reached this place last Eve in health and safety after a pleasant - voyage - Owing to head winds - our voyage was a little delayed & some of us - especially Mrs. J. suffered from Sea-sickness & the care of our children devolved much of the time wholly upon myself - It would have been altogether impracticable for her & the children to have made the voyage away from myself - and on the other hand I have needed Mrs. J.'s care & attention,

Providence permitting we expect
to leave this city for London on Mo
the 7th – We shall probably spend
some 10 days there & if necessary I
shall then go to Paris – So that
we can not expect to embark
again for America before the
last of May or first week of
June.–

Please excuse the
hasty & informal manner of
this note. The Post for
Boston is just about to be
made up & this must be my
apology.

With high respect
& Christian love
I am
Yours truly
Fayette Jewett

Rev. R. Anderson D.D.
Sec'y &c.–

St. Johnsbury July 20. 1860.

Rev. R. Anderson D.D.
Rev. and dear Sir.

I arrived in this place on the 30th ult having spent ~~one~~ two weeks in visiting a brother in Westboro Mass. & a Sister in Westminster West Vt. and two Sisters in Newbury Vt.—

I am stoping with my family for the present with the mother of my wife—the widow of Dea S. G. Brackett.

She is boarding myself & family—(five persons) for eight dollars a week. This is cheaper than we could board elsewhere in St. J. & less in proportion than Mrs. B. has received from other boarders.—

The term "board," above, includes room—lights—fire. & washing.—

Other expenses—such as for clothing—and perhaps for "a nurse" at the time of Mrs. J's approaching confinement—will average probably about two dollars per week— So that my expenses while boarding as I now do in St J. may be estimated at Ten dollars per week—

The above estimate does not include provision for traveling— I shall wish to attend the Jubilee Meeting of the Board in Boston in October, and I may desire to go from Boston to New York to ~~see~~ consult some of the medical faculty there, and perhaps remain in New York city a few weeks.

But of such ~~such~~ extra expenses I cannot now make an estimate, and presume that ~~it~~ you do not care to have me attempt to do so.—

It is unpleasant for me to be receiving support from the Board while I am not directly rendering an equivalent therefor. But at present there seems to be no other alternative.

I cannot bear to relinquish the hope of again returning to my loved work in Turkey. And yet my judgement - when uninfluenced by my personal wishes - tells me that it would be poor policy for the Board to send me back again - however much I may desire to go. For I fear that I should not be able to work long enough to pay for the expense of sending me, especially if I were to return to the interior of Turkey - & practise as a physician as well as preach.

I sometimes think - that if I were needed at Constantinople - in some department of labor that would not too much tax my physical strength - I might be able to labor there a long time, and perhaps live just - or nearly, as long as if I were to remain in this country. -

I have the Turkish language well at my command - & I need not say that I love the work in which I have been engaged - and that it is the severest trial of my life - to think of being obliged to abandon it. Still, if "need be", may I have grace to be fully resigned to the will of God, and to serve my Master faithfully in whatsoever corner of His vineyard he may cast my lot.

My family are well, and my own general health is pretty good. I have somewhat less physical suffering than when ~~in~~ laboring actively in Turkey & much less than ~~when~~ during my long journey homeward.

Hoping to hear from you when convenient
Yours in Christian love,
Fayette Jewett.

$$\begin{array}{r} 52 \\ 10 \\ \hline 520 \end{array} \qquad \begin{array}{r} 52 \\ 8 \\ \hline 416 \\ 84 \\ \hline \$\,500 \end{array}$$

per year.

[illegible]

St. Johnsbury July 20. 1860.

Rec'd. July 23.

Ans. Aug. 8

Pul. Com.

$500

Blackwell's Island N.Y.
Nov. 20, 1860.

Rev. Rufus Anderson D.D.
Secy &c
Rev. and dear Sir.

Since the close of the meeting of the Board - last month, I have been spending a portion of my time in Poughkeepsie - the residence of my eldest brother - and a larger portion of it in New York city and its immediate vicinity.

In leaving Boston for Pokeepsie I hoped to make an engagement there for six months as a City Missionary, my services in that capacity having been solicited by Mr. Wheeler, pastor of the Presb. church in that city. - Subsequently as the engagement was not completed - but another - younger - unmarried & of course cheaper man - was obtained, I determined to leave my family at my brothers, & myself - come down to this city - to consult the eminent men of the medical profession resident here - relative to my anomalous complaint and ascertain if anything could be effected in the way of cure or relief.

I have had personal interviews with the most eminent physicians and surgeons of the city, Professors Parker, Post, & Clark - and have obtained their opinion upon three points.

1. As to the nature & curability of my disease.
2. As to its probable effect upon my general health, and

3. Is there anything in the nature of my disease which need deter me from returning to the missionary field? —

In answer to the first point the reply is is, substantially, that there is some peculiar mal-formation of the oesophagus, not malignant but incurable. —

2. It will not probably impair the general health, nor, probably, ~~nor~~ materially shorten life, though on this point tis impossible to speak with a great deal of certainty — as the case is almost without a paralel — and hence there are not data to reason from.

3. There is nothing in the character of the complaint to render it imprudent; & therefore inexpedient for the subject of it to return to the missionary field.

On this last point Prof. Willard Parker said "act just as you would if you hadn't this trouble; and do all the good you can — while you can."

Thus the point for which I determined to visit Eng. & America, I look upon as settled. The most eminent men in both places have decided that my disease is incurable, & it was to set at rest the question of its curability or otherwise — that I felt it to be my duty to visit this country.

Had I not felt that there was some hope of relief by means of medical or surgical treatment I should not have entertained the thought of leaving even temporarily the missionary work. But entertaining that hope, I felt it to be a duty I owed to myself & to my family thoroughly to test the question whether my disease could be relieved or not. — I have made the trial — and, though somewhat disappointed, I am not disposed to murmur at the ordering of an infinitely good and an all-wise providence.

I would rather rejoice that, though I may always ~~on earth~~ while in the body be a sufferer - I may yet hope for many days in which to serve my Master.

And now my prayer shall be - even as it has hitherto been - 'Lord what wilt thou have me to do?'

If it shall appear to be the will of God, that I go and the Prudential Comm. shall see fit to send me I shall rejoice to return - in due time - to some part of my former field of labor.

But if - in view of all the facts - the Prud. Comm. shall conclude that it will be inexpedient to send me out again, I shall endeavor cheerfully to acquiesce in such decision, and ~~and~~ seek to know where in the Master's vineyard he would have me labor. -

Meanwhile, until the decision of the Comm. shall be made known to me, I shall act upon the presumtion that it intends to send me out again, and endeavor to prepare myself for ~~greater~~ the highest usefulness in ~~the~~ what may be my future sphere of labor.

With highest regard and sincere christian love I remain

Yours most truly

Fayette Jewett

Rev. Rufus Anderson D.D.
Secy A.B.C.F.M.
Boston.
Mass.

Blackwell's Island Nov. 20. 1860.

Rec'd Nov. 22.

Ans'd Dec. 3,

Pard. Case

Waltham Feb. 11. 1861.

Rev. S. R. Worcester

Dear Sir.

For some time I have had it in mind to make a suggestion relative to the "Proposed Jubilee Volume", which is to be issued in the Spring.

In the January number of the Missionary Herald for the year 1840 is a "Statistical view of the Officers, Missions, & Missionaries of the Board." — It had occurred to me ~~that~~ that "view" brought down to 1860, might find an appropriate place in the forth coming Jubilee volume.

I merely make the suggestion & remain

Yours truly

Fayette Jewett.

Dr. Fayette Jewett.

Recd. Feb. 12/61.

✓

Waltham, April 24. 1861.

Rev. R. Anderson D.D.
Secy A. B. C. F. M.
Dear Sir.

The question of my resuming missionary labor at Caesarea – in the mission to Western Turkey – having been laid before me some time since by the Prud. Comm. and having given the same an earnest and prayerful consideration I would now make known to the Comm. that I have concluded that it does not seem to me that duty requires that I should go to that station.

Important as the place is, and very desirable also as it is that Mr. Farnsworth should have an efficient associate, I yet cannot see that it is the duty of Mrs. J. & myself to go to Caesarea. The Climate is such, and such the character of most of the houses, in that city that I do not deem that it would be prudent for us to go there, although, perhaps, some other persons might go there with impunity.

We feel, therefore compelled to decline the proposition relative to our going to Caesarea.

Since the proposition ~~to~~ relative to Caesarea was laid before me, another proposition – urging my going to Erzroom – has come from the Mission to Eastern Turkey. – To this proposition, both Mrs. J. and myself yield our ready assent – especially in view of the great importance of Erzroom and the difficulty hitherto experienced in the attempts to occupy it.

We consent to go to Erzroom, and hope to be permitted to do so, at some *future* time, though for two special reasons we feel impelled to decline going there the *present* year.

One reason is this:- there is no one ~~[illegible]~~ either in this country - or, ~~in~~ so far as we know - in the mission, ready to go there as our *Associate*; and we cannot, of course, think of going to Erzroom without one - and he too - a *first-rate* - *married* *man*.

The second reason referred to - ~~is found~~ arises from ~~in~~ the present condition of *our country*.

My feelings are similar to those of another who was about to leave for Europe - but decided not to go at present - saying, as reported - "I would no more leave my native country at this time than I would desert my house when it was on fire."-

Then, too, Mrs. J., as she is the *only* daughter of a widowed mother - advanced in years - and her only two brothers are *liable* - while the present state of things exists - to be called to take up arms for the defence of the Union - feels that *filial* duty requires her not to leave this country until the present dark clouds shall be overpast.

Thus though for *the present* we decline going to Erzroom - we will indulge the hope that by another Spring - an *Associate* will be found ready to accompany us - that *Peace* will be restored to our land - that we ourselves will be able to go, and the Board ready and able to send us.—

Yours very truly.

Rev. R. Anderson D.D.
Secy. A. B. C. F. M.

Fayette Jewett.

P. S. I have obtained as requested the written opinions of several Physicians in New York relative to my ability to resume missionary life.

The opinions expressed are quite satisfactory to myself, and, I presume, would be to the Comm. before whom I will place the letters received whenever requested so to do. ———— F. J.

Waltham April 24, 1861.
Rec'd April 29.

Pub. Ans.

Dr. Anderson

Waltham Sept. 11. 1861.

Rev. R. Anderson D.D.
Dear Sir.

Since the conversation we had on Satr. last I have been led to take a different view of the matter of my dismission from the service of the Board, & have concluded not to request it until, at least, I should hear further from you - or there should seem to be more reason for it than I now perceive.

Since Satr. I have been led to think more of the present necessities at that section of the Armenian field in which for several years it was my privilige to labor. -

You will doubtless recollect the very urgent appeal for an associate which a few months since came from Mr. Farnsworth of Caesarea, - and his request that I should be sent to his aid.

That appeal of Mr. F. has now become still more urgent in consequence of the recent return of Mr. Ball; since now the care of Yozgat Station & out-stations must devolve upon either Caesarea or Marsovan or be divided between them. But Mr. Farnsworth - alone at Caesarea - has been overburdened with the work heretofore pressing upon him: and Mr. Leonard is also alone at Marsovan - in not very good health - with a plenty to do at his own Station & vicinity.

Moreover Mr. Leonards labors must now be increased by having trown upon his hands the care of the city of *Amasia* (8 hours distant from Mars.) which ~~until~~ has been under the supervision of Mr. Van Lennep - although *Amasia* is ~~is~~ three days distant from *Tocat* - and five days from Sivas.

Thus by the return of Mess. Van Lennep and Ball the previously too great labors and responsibilities of Mess. Farnsworth and Leonard are likely to be much increased.

Four men would be none too many to work properly the large and populous territory attached to the three Stations Marsovan - Yozgat and Caesarea: but there are now only *two* men on the ground: - residing the one at Caesarea, the other at Marsovan - with no inter-postal communication, and distant one from the other some *eight days* of ordinary travel.

Caesarea is about *four* days from *Sivas* (its nearest neighbor) and *Marsovan* is about *six* days distant from *Sivas*.—

~~In~~ *Yozgat* is about *equi-distant* - (say *four days*,) from Marsovan and Caesarea.—

In view then of all the above facts it seems to me quite indispensible to the proper working of the portion of the field alluded to above, that an additional missionary should be located at *Marsovan*. If Mr. Leonard had a working associate - then the two men might perform the work hitherto pertaining to that Station (Marsovan,) and also attend to the wants of *Amasia* (lately under the care of Mr. Van Lennep -) - and also *Yozgat*, whic Mr. Ball has just been obliged to leave vacant.-

If Caesarea were as easy of access, and as healthy a location as Marsovan; then Mr. Farnsworth should be the man to receive the associate rather than Mr. Leonard - as Mr. F.'s field is so large & important.—

But it would be much less expensive to send a man to Marsovan - which is less than three days journey from the Sea - while Caesarea is some ten or twelve days journey inland.—- Marsovan is also more healthy than Caesarea, and equally near to Yozgat.

Should the Comm. decide to send a man to Marsovan before Mr. Ball shall have disposed of his household effects left in Yozgat, very likely some arrangement with him might be made by the person sent - whereby considerable expense of transportation would be obviated.—

I have ventured to present the foregoing statements for the consideration of the Prud. Comm. both on account of their intrinsic importance, and because also of my personal acquaintance with, & consequent interest in the section of the field referred to. And should Providence prepare the way for our so doing it would give Mrs. J. & myself great joy to resume our labors at Marsovan where we first began to speak a new tongue - where the lamented Sutphen so soon rested from his labors - by the side of whose grave repose the ashes of our own first-born - and where Mr. Powers, Bliss and others have bestowed much precious labor, the fruits of which are becoming daily more and more apparent.

Very respectfully and truly
Yours Fayette Jewett.

Rev. R. Anderson D.D.
Sec'y A. B. C. F. M.

Waltham, Sept. 11, 1861.

Rec'd Sept. 12.

Mch. Nov. 5

Pend. Cmd.

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Waltham Nov. 4. 1861.

Rev. Rufus Anderson D.D.

Dear Sir.

On the 14th ult, (three week ago to day,) I sent a letter to your address announcing to the Prud. Comm. that I was ready to leave the question of Designation to Station, for subsequent determination, and only desired to learn now the decision of the Comm. upon the simple question of my return to the Mission field.. –

Thinking it possible that my letter ~~may~~ failed of reaching its destination I take the liberty of sending you this brief note.

As the decision of the Comm. may affect my personal and domestic plans for the winter now so near. I feel anxious to learn as soon as it may suit the convenie of the Comm. the result of their action on my case.—

Please excuse me for troubling you with this second note.—

With sincere regard,
Yours most truly—
Flayette Jewett.

Rev. R. Anderson D.D.
Secy. A. B. C. F. M.

for the winter now so near.
I feel anxious to learn as soon as it may suit the convenie
of the Comm. the result of their action on my case. –

Please excuse me for troubling you with this second note. —

With sincere regard,
Yours most truly –
Flayette Jewett.

Rev. R. Anderson D.D.
Secy. A. B. C. F. M.

Fayette Jewett M.D.

Waltham Nov. 4. 1861.

Rec'd Nov. 5.

Wrote Nov 5.

Pres. Ansd.

Waltham – Nov. 11. 1861.

Rev. R. Anderson D.D.
Secy. A. B. C. F. M.
Dear Sir.

Your favor of the 5th was duly received, for which please accept my thanks.

You remark that if we return to Turkey we "would seem to be shut up to Caesarea; or to one of the Eastern Stations;" and inquire "are you prepared for this?" ...

In reply I can only say that if a Kind Providence shall return me to the Mission field, I am willing to trust that same Providence to mark out for me my ultimate location. –

You inquire as to Mrs. Jewett's health. – It is quite good. She has of course, the lameness resulting from "hip disease" which she has had from earliest childhood. – ~~but it gives her no more trouble now than it always has~~. – She keeps no "girl" to assist her in house-keeping – as she does all herself except the washing & a part of the ironing. Beside thus doing her own work – she finds much time and strength to devote to outside benevolent and christian labor. –

"What is Mrs. J's judgement as to the return to Turkey," is your last inquiry. –

She agrees with me that if we were desirous of remaining in this country, we have each of us a sufficient excuse for doing so.

But on the other hand looking at the wants of the field, our preparation for the work, and my own desire to return, Mrs. J. is willing to accompany her husband wherever he shall feel it his duty to go.

Very respectfully and truly
Yours
Fayette Jewett.

Rev. R. Anderson D.D.
For Secy A. B. C. F. M.

Waltham Nov. 11. 1861.

Rec'd Nov. 12.

ans. Nov. 13,

Prd. Curl

His return.

Waltham Nov. 29. 1861.

Rev. R. Anderson D.D.
For. Secy A. B. C. F. M.
Dear Sir,

I have but little to add to what I have previously said relative to my location.

For reasons already stated both Mrs. J. and myself are of the opinion - that if it can be well avoided - we ought not to be located at Caesarea.

To be sure Mr. Farnsworth needs, & ought to have an Associate as soon as practicable - but some new man - of the right stamp - would, probably - in the long run - fill the place better than myself.

As to Marsovan - the location, (nearness to the sea-board - the character of the work there - & the healthfulness of its climate - all combine to render the ~~location~~ place peculiarly desirable for myself and family.

But if the Bebek Sem. is removed to Marsovan, ~~that,~~ at once settles the question against my going there.

If however, the Hasskeoy Female Sem. should be located in Marsovan - as that Sem. would of course ~~would~~ as heretofore, be under the instruction of a Female Teacher - (unmarried,) Mr. Leonard would then, as now, need an associate - and I do not see why I might not then be located at Marsovan.

Erzroom - is the only other place to which my attention has been directed - and the brethren of the *Eastern* Mission - *think* there are peculiar and strong reasons why *I* ought to go there: my missionary experience - & my medical knowledge - as they suppose - rendering me peculiarly fit for that very *hard*, as well as very important location.

Looking then at the very great ~~seeming~~ *importance* of occupying Erzroom - ~~and~~ although there is ~~is~~ nothing inviting in the location - climate - present condition or past history of the work in Erzroom *itself*, I am still *quite ready* to go there, if the Comm. - after settling the question of *Marsovan* - do not think it best for me to go to that place. -

If I am sent to Erzroom, I trust the Comm. will be able to send along with me as an associate a *first*-rate man - *spiritual-minded*, *earnest* and *devoted*; not lacking in physical *energy*, mental vigor and religious *ardor*, all tempered & controlled by good common sense, prudence & wise economy; *gentle* unto all men - apt to teach - *patient*; in *meekness* instructing those that oppose themselves; and thus an example of the believers in word, in conversation, in *charity*, *in spirit*, *in faith*, in purity. Just such a man may not easily be found: but being found his value anywhere is inestimable.

Perhaps Mr. Parmelee - now Chaplain of the Vermont Third Regiment - may be a good man for Erz. if his *health* is sufficient. ~~I know~~ My wife has met him & was pleased with his appearance. —

Yours, most truly & respectfully.

Fayette Jewett.

Rev. R. Anderson D.D.
Secy A. B. C. F. M.

Waltham Nov. 29. 1861.

Rec'd Nov. 30.

ans'd Dec. 13.

✓ Publ'd;

Description.

Rev. Fayette Jewett
Newbury April 5, 1862.
Rec'd April 7.

Newbury Vt. April 5, '62

Ans'd, April 7.

Rev. R. Anderson D.D.

Dear Sir.

I send you herewith a copy of the note I rec'd this week from Rev. Mr Parmelee. Knowing that it is for the Comm. rather than myself to take any action in accordance with his suggestion: if so be any action is called for. –

Mrs. J. & myself ~~do not~~ feel that we ought not to incur the risk of passing ~~the~~ a single winter at Erzroom without a married associate.

We might embark in May if and proceed to Consple. But we should hardly feel it our duty to go on from there, to Erzroom until we were assured that associates would reach us before the season for passing the

mountains should have gone by.
If no associate should be forthcoming – we might perhap go on to Marsovan & pass the winter with Mr. Leonard – who indeed has urged our going th as permanent associates. –

– It has occurred to me that the decease of Dr. Dwight & the uncertainty relative to the time of Mr. Van Lennep's return to Cons'ple – has somewhat changed the aspect of things at Stambo since we were designated to Erzro & that, after all, the Cons'ple ma not ~~ha~~ desire to send any one of its men from that city to Ma as had been suggested, in case of the removal of the Fem. Sem. to that place. – I would be glad to hear from you as soon as convenient that I may reply to Mr. P.'s letter. Perhaps Mr. Parmelee is the man for whom Mr. Herrick makes so urgent an appeal the April Herald. —

Very truly
Yours. F. Jewett

Copy of letter recd from
Rev. M. P. Parmelee by Dr. Jewett

"Underhill March 29. 1862.

"Dr. Jewett

Dear Brother

I am now just where I was when at your house last winter so far as a solution of the great (domestic arrangement) problem is concerned. Hope is now cut off from one direction where I had encouraged myself a good deal. I think it is useless longer to expect me to accompany you in May - unless I go single. I suppose Mrs. J. will petition the Board to drop me - if that is ~~that~~ thought of.

The next question is - shall I be able to follow you in July or Aug? - There is as much uncertainty of that now, as there was last winter of my being able to accompany you in May. I should be sorry to have you sent to that distant station to remain a year a o

I would therefore [illegible] if there is any one ready to accom you in May - to withdraw my name, and so chink in some as an odd one - or go where the case is not so urgent.

I make this suggestion with great reluctance, for I have picta to myself great pleasure in engaging in the work with you in that mountain city.

But I do not wish to impede th work. I will stand aside and let that go on.

Let me hear from you soon.

Yours in great haste.

(Signed) M. P. Parmele

I stop here at
"Russells Hotel"
19 Houghton Street.
Liverpool, June 13. 1862.

ent £20

Rev. G. R. Birch,
Secy T. M. A. S.

My dear Sir.

I wrote you last eve that I intended to be in Lond. on Satr. on my way to Cons'ple via Paris &c. To day on / going to the Office of the Cunard Line of Mediterranean Steamers. I found that the "Marathon" is advertised to sail for Cons'ple on Wed. next. – After a free talk with the chief agent of the Co. he concluded to make a reduction for our Company of ~~four~~ three adults & three children from the usual rate (of £ 20. – per ticket) of £ 15. – taking the whole party for Seventy Five pounds.

This is a very fair reduction – but ti not so much as was made two years ago when we

left Const'ple for America.
We then procured tickets
for £15. – at the same rate
our 4½ tickets now would amo
to only £67.10s instead of the
Seventy five we are to pay.
Such reduction is now prohibi
I was told at the Office – & was
never fully authorized –. —
But to come to the matter in
hand – Mr. Gordon our Treas.
in Boston – supposing that we
should be able to obtain
passage at the same rate a
two years ago – gave me a
letter of Credit to Baring, Bro
for only just Seventy Five
pounds – thinking ~~I~~ that sum would lea
a surplus for incidental expe
in England.
after paying our passage mone
I took with me only Ten

sovereigns - a part of which
I was obliged to pay out on
Steamer - more still since my
arrival - and as we are to
be detained in town a week
or Even more before the Steamer
sails - you will readily see
I must soon be out of funds.
Mr. Gordon's Letter of Credit is
only sufficient to pay the
Passage of our Company - leaving
not a penny for any other
Expenses. - The ten pounds taken
with me will not be sufficient
pay my ~~my~~ Hotel Bill here
say nothing of incidental
expenses on the coming voyage
r possible detention from
Sickness on the way. -

You see how the case
stands. - Can you do

anything to help me out of this unexpected trouble?

I do not suppose you can ~~Can~~ in any official way - but on the strength of your acquaintance with the parties Concerned, you may be able & willing to. - If you will Send me an order - or draft on Some house here for Twenty Five pounds sterling I can assure you that Mr. Gordon will refund the same as Soon as informed of the Circumstances. - If he does n I will ~~to~~ hold myself personally responsible for the repayment

Please inform me as soon as Convenient what you can d & you will greatly oblige

Your friend & brother

Fayette Jewett

Rev. Fayette Jewett
Liverpool June 17. 1862

Liverpool June 17. 1862.

Rev. G. R. Birch. Rec'd Aug. 13.
Secy F. M. A. Soc.

Ackld Oct. 14, 1862

My dear Sir.

Your favor of the 14th inst. with cash £20. was duly received. Please accept my sincere thanks for your kindness.

As soon as I was able to obtain of Baring Bros. the £. 75. on draft of Mr. Gordon I called at the Steamer Office to settle for so much of our fare as they should require here. I found that they were willing to have remain unpaid only £15. - of the £ 75. -

I am therefore able to return to you Ten Pounds of the Twenty sent me - & herewith do $\frac{so}{1}$ giving you a receipt for the balance viz £10. -

Our Steamer is not to Sail until Satr. the 21th. -

As soon as we concluded to Sail from Liv. for Cons. I no longer entertained the thought of going to London however much I may have been inclined so to do.

The reason of our thinking at one time of going to Lond. & Paris - & via Marseilles to Con. arose from the fact that on the Atlantic partial Sea-Sickness produced such an alarming phase of the trouble in swallowing from which I have so long suffered - that for a time my wife thought I ought to go by the shortest sea-route - & I even thought of returning to America - rather than to go farther from it. - But on recovering entirely from sea-sickness I find myself as well or better than when I left America - & having learned from experience what will be of value to me on the coming voyage - I am quite ready to trust in him who has hitherto been my helper - and to go on my way rejoicing in his ever present, ever kind, & watchful providence.

The work on which I hope to be permitted to re-enter is one most dear to me & to which I desire to be entirely consecrate

I only ask - that whether permitted to labor for a longe or shorter period I may hav grace to be faithful to the End.

When writing Mr. Pettibone please forward the few lines herewith sent to his addres

Again thanking you for all your kindness - and praying that the blessing of God may rest upon you personall and upon all the officers and patrons of the Society with which you are officially connect

As ever
Yours very truly
Fayette Jewett

Rev. G. R. Birch.
Sec'y F. M. A. S.

Liverpool June 17. 1862.

Rev. I. F. Pettibone -

My dear Brother,

We arrived here on Thurs. the 12th inst - myself - wife & three children - with Miss Babcock. - We found a Cunard Steamer - the Marathon - advertised to sail on Wed. 16th f this week: & soon engaged assage in her for our company four and a half persons for Seventy Five pounds - being £15. eduction from the regular charge. We expected to obtain passage at still lower rate - at £15. per icket as we did from Consple Liverpool with Capt. Bell - two ears ago. - Mr. Gordons letter of redit to Baring Bros. was based pon this supposition - being for £75. only. - ~~This~~ But having to pay £75. for passage - & also to remain in Liverpool a week or longer

I soon saw that I was
to be quite minus of funds
unless I could obtain some fro
Mr. Birch or other person. Mr. Birch
on learning the circumstances at
once sent me £20. – but as I hav
been able to leave unpaid unti
I reach Cons'ple £15. of the passag
money, I am able to return t
Mr. B. £. 10. and shall give hi
a receipt for the ten retained: – t
be settled in his acct with Treas
of the Western Turkey mission

To day I learn ~~that~~ the
"Marathon" will not sail unti
Satr. the 21st – She is to stop – or ma
stop at Gibraltar – Genoa – Leghorn
Naples – Malta – Syra & Smyrna. –
You can judge as well as I,
when she is likely to arrive at
Cons'ple. – I wish I were at Cons'p
to day. – to attend the Ann. meeting.
With love to yourself and all
the brethren.

Yours truly
F. Jewett.

Liverpool, June 25, 1842

S. K. Birch Esq.,

Dear Sir,

On behalf of my bereaved sister, the widow of the late Dr Fayette Jewett, and at her request, I write to express her warmest thanks, (in which also please allow an afflicted brother to join,) for all your kindness so considerately & profusely bestowed on her in her recent overwhelming calamity. Verily, in a strange land, God has raised up for her friends & kindred — kindred in Christ — who have proved themselves bound to a Christian sister in distress by ties stronger than any merely natural bonds.

Especially, does my sister desire me to express her gratitude to you for despatch

ing so efficient & sympathizing re
-sentative of Mr. Scully, to who
also she desires to tender her grat
ful acknowledgements.

For your kind, christi
& tender letter of condolence of
this day received, she has
words adequate to convey
thankfulness for the peace an
comfort it brings to her s
rowing heart. I am mo
happy to say, she finds th
Divine promise fulfilled
& she is enabled by faith to
cast herself upon the mer
& loving-kindness of her Heaven
Father.

Thanks, also, for your no
to Dr Anderson.

At my sister's desire, I
add an important matter of
-iness. The expenses incurred
Liverpool have absorbed al
her funds but about Twen
pounds. The expense of two pa
-sages, Mrs. J. & the three child
in Chief Cabin, will be £.44.
second Cabin £32. She will
obliged if you will remit

elivered Mail, the amount neces-
sary above the £20. now in hand,
o pay her passage to Boston.

Let me add, that in
e opinion of Messrs. Janny & Har
s who know all about the second
abin on the Europa, & in the,
udgment of Mrs. Wright & Mrs
Pratt who see Mrs. Jewett's
resent weak & delicate state
f health, she should not think
or a moment, of going in that
abin. They all agree, that
hen sea-sickness (which she
lways experiences) is superadded
o her present debility & to the
are of her children, the dan-
er of serious results is too great
be incurred; they think it would
e unchristian & cruel to expose
er to such difficulties & dangers.
trust, therefore, you will feel,
t to be your duty, as I know it
will accord with your feelings,
o forward her Twenty four
pounds, enabling her to take
passage in the Chief cabin.

With respectful & grateful
cknowledgements, I am, dear
Sir, Very truly & fraternally,
Yours,
M. P. Jewett.

M. V. Lemotte
vs. J. D. Jewett

Grafton - April 9th 1868

r. Clark

Dear Sir

I shall be obliged
o ask, for my two boys, the annual
grant made to missionary children
y the Board. With economy I think
that sum would enable me to meet
all our necessary expenses for the year.
Now I wish to ask your counsel. My
aughter has a talent for music which
more than ordinary I think. Thus
ar it has been cultivated without much
xpense, but now she has reached a
point where it is comparatively useless
r her to go on without a piano at
ome on which to practise. Now would
be right and proper for me to ask
r the grant allowed her, and appropriate
t to the purchase of a second hand
iano, with the hope that in a year

she would be able to begin to giv
lessons and thus do somethin
for her own support.

I dislike very much to as
favors of the Board, but Prov
seems to be teaching me that it
my duty. I hope that whatev
help my children may receive from
the Board now - they will sometime
return in missionary labor - if Go
shall so order it.

If you think proper th
I should ask of the Board for so much, please te
me in what form I should put th
request.

Yours respectfully
M. H. Jewett.

Mrs. M. A. Jewett

Grafton, April 9. 1868.

Rec'd April 11

Ans^{d}

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Grafton April 17th 1868

Mr Clark

Dear Sir

yours of April 15th is before me. Many thanks are due you for presenting my wants to the Committee, and to them for granting a supply to those wants; but I must confess that it was a sad hour to me when I read your kind letter. I have always since the death of my husband, taken comfort in the thought that my children were children of the Board, entitled, by its kind provisions, to a certain grant if they were in need until they were eighteen years of age, not as a charity but as due to them, for the sake of their father, who laid down his life

in the service of the Board.
I find that should I be taken
from them they would have no su
assistance to look to, or sympathy
crave, as they are not "returned
children". Last year a do
in regard to this was put into
mind by something Dr. Ander
said to me, but it was dissipa
by a letter in answer to one
I wrote to some one at the Mi
Rooms, in which I asked in reg
to the matter. Probably I h
mis-understood the answer.
Please let this be my apolog
for making such a blunder as
did in my manner of asking f
aid.

In regard to the other m
I am very glad you did not
present it to the committee. I

y no means wish to ask the Board to make a grant to *me* for such a purpose. You will understand that in my mind there was a difference between asking for a grant to be made, and asking for one, as I supposed, already made. Dont give yourself any further trouble about it.

Yours gratefully
M. A. Jewett.

Mrs. Mary A. Jewett.

Grafton, Apr. 17. 1868.

Rec'd Apr. 20.

Ansd Ap 20

Philadelphia Oct. 6th 1859

Dear Sir

I hereby respectfully offer, through you to the body over which you preside, the accompanying Memorial & Petition. Please bring it duly to the notice of the Board in their present annual meetings & thereby oblige one of the least of your former missionaries

J P Johnston

P. S. The documents refered to in the Memorial are at hand, ready to be presented, if called for, to yourself, the Board, or any committee to whom the matter may be refered by the Board.

To the
Presiding Officer of the
A B C F M in their
present annual meeting

Rev J. P. Johnston

Germantown Pa Oct. 3d/66

Ans.d Oct. 5.

Rev R Anderson DD

Dear Sir

In the last correspondence between you & myself, I think in the year 1860, you gave me to understand that if my income was insufficient for the support of my family, the Prudential Committee might grant me pecuniary assistance, on the ground of my being a returned missionary in need of such aid.

Now for several years past my family has been in very straitened circumstances, my annual income hardly averaging \$400.00. Moreover, after long separation from my family, I have been trying, during the past summer, to find employment in this region of the country, that if not with my family, I might be at least within visiting distance of them. Consequently for the last six months I have been receiving no salary, nor have I yet found a settlement. A grant from the Committee at this time would therefore be to us very opportune & might afford us important relief.

Yours truly

J P Johnston

Germantown Pa. Oct. 8th 1866

Rev N G Clark
For. Sec. A B C F M
Boston

Dear Sir

In reply to your letter of the 5th Inst. just received I would state for your information in regard to my family; that I have now only my wife & myself to provide for, my children being now of an age to take care of themselves. As regards our circumstances; our property consists of a dwelling in New Haven Conn. the cost of which was about $4.500.00. Of this sum about $1200.00 is yet unpaid. From the rent of part of the house we pay interest on the debt, taxes & insurance. My future plans, as intimated in my letter to Dr Anderson, are to find employment as a minister of the gospel as soon as possible, & labor wh I have strength.

The amount I ask is two hundred & fifty ($250.00) dollars.

You remark "It is so out of rule to make grants.. where so long a ti has elapsed after leaving the service of the Board, etc".

For a few years after our return from the missionary field, the Prudential Committee allowed me $200.00 a year for the support of Mrs Johnston, on the ground of her infirmity. The Committee know their own rules, of course but perhaps they are not awa of the fact that the ground on which they appropriated that su to us in 1854, did not cease to exist when the appropriation cea but is as strong to day as it ever was. In fact, though my children are now providing for themselves the care of their mother is much more embarrassing than while they remained at home with her.

She cannot live in another family. A home of her own is indispensable, & some one to assist & cheer her in her home, one of her children or some one else.

You will understand therefore that if I have only my wife to provide for, she is a wife that, in present circumstances, requires extra care & expense. The sum I have asked would not cover the extra expense which her welfare requires

Yours truly
J P Johnston

Rev. T. P. Johnston.

Germantown, Oct. 8. 1866.

Rec'd. Oct. 10.

Ansd Oct. 11. 66

Rev Selah B Treat July 25th 1867

Dear Sir

Let me call your attention to the following statements.

The cause of my dismissal from the employ of the A.B.C.F.M. by their Prudential Committee, after wenty years' service, was a secret testimony, first brought to my knowledge in the year 1854, when it as produced by the Prud. Com. in self-defence before the special committee, which had been appointed he Board to hear & decide on my complaint. It was the trial before the special Com. that first revealed to e the cause of my condemnation by the Prud. Com. & the testimony on which they relied to justify it; ey having refused to reveal it, till necessitated thereto by my appeal to the Board, tho' I had asked t of them, & they admitted that they had secret testimony against me.

This secret testimony, on which I was condemned, was also a false testimony. The evidence of its falsity could not shew to the special Com. at the time of trial, because it was to be brought from beyond the seas, hence the false testimony had come, & I had been kept in ignorance that I should have to meet such testimony in the ial. After the hearing by the special Com. I wrote to the field of my late missionary labors, & obained ample evidence to prove the falsity of said testimony.

This evidence I offered to the Board, in a memorial presented at their meeting in Philadelphia, in the year 1859, asking another hearing, on the ground of the above mentioned facts. This request, however, the Board refused to grant, by a unanimous vote, on the ground that their special Com. of 854 had already decided on my complaint; tho' the report of that Com. made, as it was, under the influence of the same false testimony which had deceived the Prud. Com. still had decided no point hat was in controversy, but only expressed an opinion that the action of the Prud. Com. did "appear, at the ime, kind & expedient;" & my memorial shewed that it was a false testimony which made it so "appear, at the time". Their refusal it would seem must have been for one of two reasons: viz, either that in their judgment, the allegation of my memorial was so manifestly untrue, as not to deserve a formal refutation; or that even if true, the facts alleged, were not cause for complaint to the Board against the Prud. Com. Which of these two supposable reasons they meant to assign for rejecting my request, it is for them to explain, thereby define their own position. With a view to this, allow me to ask you to answer the following questions.

1st Can you convince competent & impartial judges that the real cause of my dismissal by th Prudential Committee was not a secret false testimony?

2d Can you engage to see me indemnified for any wrong which such judges should decide that I h actually suffered from the action of the Prud. Com. & to such amount as they should judge proper?

These questions I address to every living member of the Board who voted to reject my petition in 1859.

Consequently, a failure to receive an affirmative answer, at least to the 2d, or something equiva will authorize (will it not?) to say that the A.B.C.F.M. deliberately sanction the dismissal of a mi sionary by their Prudential Committee on the ground of secret false testimony; or at refuse him redress for acknowledged wrong suffered from their action; though they do al him the right of "submitting his case to the Board at an annual meeting".

Please direct your reply to Lexington N. Ca.

Yours truly

J. P. Johnston

No answer
Treat

Johnston.

July 25. 1867
Rec'd Aug. 31.

117

Rev Clark
Sec. of A.B.C.F.M.
Boston

Marion N. Ca. Oct. 26th 1867

Dear Sir

In the year 1859 I presented a memorial to the A.B.C.F.M. hich they voted me leave to withdraw. The memorial was accompanied by several sheets of cument & evidence in support of the petition it contained. When I applied for these documents, Dr Stearns, to whom they had been committed as chairman of the committee to which they e referred, he told me that he had given them to District Secretary Worcester. When quired of Worcester, he informed me that the papers had been put into a box & sent off he Missionary House at Boston. Will you do me the favor to have search made for e documents & return them to me, if they can be found? I supposed the Resolution, ing me leave to withdraw the memorial, meant that I might receive the documents back wished them.

Yours truly

J. P. Johnston

Rev. J. J. Johnston.

Marion, Oct. 26. 1867.

Rec'd Nov. 3.

Memorial to Ed Board 1859
wanted by him —

Dr. A. cannot answer this thing.

ew Rufus Anderson D.D.

118 N. Ca. Nov. 25th 1867

Dear Sir

Of the forty seven, to whom my circular of July 25th was addressed, only three* have replied, of whom no one denies its statements, or es an affirmative answer to either of its questions. If the reasons assigned by the Board, at the time, were sufficient to justify their decision ainst the petition of my memorial of 1859, the circular did not deserve a reply. Let me shew why those reasons, to my mind, appear insufficient. First was: *That my appeal, in 1854, had been heard & decided on by a special committee.* In this reason there would have been tinence & force, if the request of the memorial had been for a further hearing on points wh. had been fully examined & decided that special com. or if the complaint of the memorial had been one wh. I might, or should have presented before that committee, or one the Prudential Committee had answered in that trial. But such was not the case. The complaint was different, it was one on wh. I had no nce to be heard before the special com. & one wh. the Prud. Com. had not answered. So far from being answered by, it was, in fact, founded on the ence wh. the Prud. Com. made against my complaint in 1854; wh. was: *That they had dismissed me without shewing reason to justi the dismissal.* Against this complaint they made their defence by shewing that they *had* a sufficient reason, wh. being confidential, had *not shewn* to me. That reserved reason, when produced, proved to be part of a letter from Turkey, containing false accusations ainst myself & family, wh. for want of previous notice, I was not then prepared to answer. Afterwards, I procured from Turkey evidence of falsity of those accusations, & then, in the memorial of 1859, asked of the Board a further hearing, that I might have opportunity to swer the charges, on wh. without a hearing, I had been condemned by the Prud. Com. & wh. by concealing till the last moment, they d prevented my answering before the special com. in the trial of my appeal, & so obtained the sanction of the Board to their own ntence against me. In that memorial I offered evidence to shew: 1st That the secret letter, brought to light in the trial before pecial com. of /54, was the real cause of my dismissal by the Prud. Com. & 2d That the statements of that letter were entirely false. If there as reason for granting me a hearing in /54, here was not less reason for a further hearing in /59. The hearing before the special com. far from being a reason for refusing me a further hearing, was, in reality, but a necessary preliminary to a further hearing, in order a fair trial & decision of the case, since the only object gained by that hearing, was a revelation of the secret calumny, on wh. I had n condemned, & that object could be gained by no other means. To make it a reason, as they did, was, in effect, to say: It is enough that appellant has been allowed to prosecute his appeal so far as to ferret out the secret accusation on wh. he was condemned by the d. Com. therefore, we will not indulge him further, to hear his answer to that accusation, or any evidence he may offer, to prove t it was false. The *Second* reason was: *The deliverance of the special com.* to the effect *that my dismissal did "appear, at the y, kind & expedient, & to promise the best results."* This appears equally destitute of force, since the memorial shewed that it as a false testimony that made the dismissal so "appear, at the time", & if it did not shew, asked opportunity to shew, in a

*. See next page

Rev. J. Johnston.

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Yours truly

J. P. Johnston

Recd

Ans

Dec. 21,

* The first says: "... in all my intercourse with the Executive Committee of the A. B. C. F. M. I have witnessed so earnest a desire, not only to advance the cause of Christian Missions, but to do it in accordance with the best ~~inter~~ ~~ests~~ of its missionaries, that it is quite difficult to believe that your charges against them are worthy of confidence. It seems to me that you could spend your ti more profitably than in the attempt to break down the character of the Executive Committee". The second says: "... while I do not undertake to deny, I am by prepared to admit the accuracy of your three statements... Therefore, I answer your questions as follows. 1. You challenge me to prove a negative. I do not ac the invitation. The burthen of proof rests on any body who affirms such statements as yours. 2. ... I cannot enter into any such engagement..." The th says: "... I never distinctly understood your case, therefore, I am sure that I never voted on it, for I am not in the habit of acting without knowledge

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J. P. J.

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J P J

* See next page

North Carolina, Nov. 25, 62
Rec'd Dec. 12

Rev G. W. Wood D.D. Morganton N. Ca. Dec. 7th 1867

Dear Brother

Please send me the 12 Nos. of the Missionary Herald, for the
ear 1867, for which I enclose one dollar. Direct them to Morganton N. C.
fter the Board, in 1859, voted me leave to withdraw my memorial, it was not returned to me, but
ent to the Missionary House in Boston. Supposing this to have been done by mistake, I wrote to
Clark, Secretary at Boston, more than a month ago, requesting him to return the docu
nt to me. I have not heard from Mr Clark in reply, nor recd the document. Will you
ease inquire into this matter & let me hear from you in regard to it.

Yours most truly

J P Johnston

Rev. Thos. P. Johnston.

Morganton, Dec. 7. 1867.

Rec'd. Dec. 17.

121

Rev N. G. Clark Morganton N.C. July 13th 1869
Sec. A.B.C.F.M.

Ans. Aug. 6. '69
authenticating —

Dear Sir

On the accompanying sheet are copies, with some unimportant omissions, of five letters re-ceived by me from Dr Anderson while he was Secre-tary & I a missionary of the A.B.C.F.M. The originals these letters I have lost, & I ask of you the favor authenticate & return these copies, if you find them correct comparing them with the copies preserved at the Missionary House. I am sorry to put you to this rouble & loss of time; but as you will be able t once to lay your hand on the standard copies flatter myself that the trouble & loss of time will th be very small, while the favor to me will very great. On the last page of the sheet is ft blank space sufficient for the uthentication.

Yours most respectfully

J P Johnston

S. This will be mailed in New York, but I will pect the letters at Morganton N. Carolina.

J P J

New York Sept. 25, 1869.

Ans.d by Dr. W.
Sept. 28

Rev. G. W. Wood D.D.
Sec. of A. B. C. F. M.

Dear Brother

I have invited a committee f five, clergymen & laymen, to sit as an *exparte* ourt of inquiry on my complaint against the A. B. C. F. M. In my letter of invitation, I have said to hem:—

" My aim will be to shew to the *exparte* court the same that I offered to shew to the Board in 1859: viz, *first*. That the secret testimony brought to light in the trial of my appeal before he Special Committee in 1854, which I was not al owed a chance to invalidate before the Pru ential Committee, nor before the Special Committee, was the real cause of my dismissal y the Prudential Committee from the employ of he Board; and in the *second* place, That his testimony was *entirely false*. It is on *hese two points* that your judgment will e sought. If I establish both to your

satisfaction, your opinion will also be
desired, as to whether these facts did no
constitute a sufficient reason why the
Board should have granted me the rehe
ing which I asked in 1859, & why they sho
yet allow me a fair & full hearing, & an
impartial judgment."

They have accepted the invitation & will
meet to hear the case, at the Bible House
this city on Wednesday Sept. 29 at
2 o'clock P.M. Their names are the following
Rev. J.M. Stevenson D.D., Rev. J. Dyer, D.
Rev. J. Howard Crosby D.D. Rev. Thomas D. An
D.D. — Fifth member, uncertain.

Through you I hereby respectfully invite th
Prudential Committee to be present at th
meeting of this court, by delegate, or to se
any papers or witnesses, they may be disp
to furnish. I remain, Dear Brother

Yours most truly

J. P. Johnston

Park's Spring, Danville Va. May 1st 1880
Rec'd " 7, "

Charles Hutchins Esq. Boston Mass.

Dear Sir.

I wish to obtain copies of certain journals & letters wh. I sent to the Secretaries of the A. B. C. F. M. from Turkey, during my residence as their missionary in that country. First of all a journal of a tour I made in Aug. 1836 setting out from Trebizond, in wh. I visited, among other places, Samsoon, Amasia, Tokat Sivas, Kara Hissar, Erzengan & Erzeroom, I enclose five dollars towards the expense of copying. Please have it copied & sent as soon as possible. I will afterwards specify other documents wh. I want. When I formerly requested copies of certain letters, the business was put into the hands of Mr. Chapin. I would have addressed this letter to him instead of you, but that I do not find his name in the Herald among officers & agents of the Board.

Yours most respectfully
J. P. Johnston

Rev. T. P. Johnston

Danville May 1, 1882.

Rec'd May 7.

ans'd " 15

C. A. C.

See a long "statement". made by
Mr. Johnston in 1878. in the
series. 1872 - 80. West. Lucky Mission -

Rev. T. P. Johnson

Danville [illegible]

Rockingham [illegible]

123

Smyrna May 17 - 1860.

Rev. R. Anderson D.D.
Secretary of the A.B.C. F.M.
Boston,

Dear Brother,

I have just returned from a semi-annual visit to the church in Thyatira; and am happy to say, that I found its religious state much better, than it was during the latter part of last year. The difficulties among some of the brethren, which then existed, have given place to better feelings, and a more encouraging state of things. One member of the church, the wife of the deacon, has been called away by death the past winter; and though nothing especial occured in connection with this affliction to impress the church; her death seemed to be made a blessing to them all; and the native preacher endeavored to improve the occasion to stir them up to more earnestness in their Master's service.

The Protestants at Thyatira, from being despised, have now gained a respectability among all classes. Last fall a Greek married into one of the Protestant families. The bishop, on his annual visit to Thyatira, learning the fact, inquired of the man why he entered into such a connection; and finding that he was not intimidated by this inquiry, he himself, as if half-excusing the matter, said; "They also" (the Protestants) "are christians", and this word was circulated as the testimony of the bishop.

A Greek was present at our service on the sabbath, when the Lord's Supper was administered, who seemed to feel much interest in the remarks made on the occasion; and he said to one after the services, "I felt a strong impulse to partake with them". His wife is an opposer, or he would, I think, immediately join himself to the Protestants.

Mr. Dodd, with all his family, left Smyrna on the 16th of March, to attend the annual meeting of the Southern Armenian Mission, and afterwards our own annual meeting at Harpoot. His plan was to stop at Antioch a short time to revise with Mr. Powers some hymns for publication in Armeno-Turkish; and leaving his family there, to go on to the annual meetings. As the meeting at Harpoot commences the 22nd inst., he will not be able to reach Smyrna, till the last of June, or first of July.

// We have just had one of those sad cases of defection, which must be expected to occur from time to time in the progress of the missionary work. Mr. Freeman, who was a hopeful convert from Mohammedanism, baptized at Constantinople some three years ago, and during last year admitted to this church, has gone back to the Turks again, and taken his family with him; though we have good reason to believe, that his wife, who was also a member of this church, was both by deception and compulsion, induced to go with him, and reside in the Turkish quarter, where they now are. As she is now situated we cannot have access to her; and only one of the Protestant females has been able to see her once in the presence of other Turkish women. I have seen him once only, in a Turkish coffee-shop, since his defection. He avowed his unbelief in the inspiration of the Bible, and the divinity of Christ, and seemed to be given up "to believe a lie." His case is truly lamentable. We do not know any special reason for his defection. He appeared well, and was at peace with every body, till he took the fatal step.

His course does not seem to have impressed the Turks here very favorably; for the more religious among them regard him still as a kind of half Protestant, who very likely may again turn back; and those who are partially enlightened think he has acted very foolishly. I was glad to hear, that an influential, wealthy man of their number, said in conversing on the subject with one of our native brethren, "He has done very badly."

We feel especially sad, in regard to his wife and children, and earnestly hope she may yet find a way to escape from her present position, if, as we trust, her heart is still with us, and with the truth.

Our native preacher started yesterday for Aidin, where there is an urgent call for the preached word. I anticipate the gathering of a church there, before a long time.

Most truly yours in the bonds of the gospel,

Daniel Ladd.

Smyrna May 17. 1860.
Rec'd June 21.
Acknowledged Aug 8.

Rev. Rufus Anderson D.D.
Secretary of the A. B. C. F. M.
Missionary House, 33 Pemberton Square,
Boston

Smyrna Oct. 6th 1860.

Rev. R. Anderson D.D.
Secretary of the A.B.C.F.M.
Boston,

My Dear Brother,

I have just returned from a tour to Thyatira, where I found the church in an encouraging state, though much needing an outpouring of the Holy Spirit upon it. No additions were made to it at this time; but there are two persons at least, one the head of a family, who it is hoped will soon be found worthy to be received to church-fellowship.

Our native preacher and his wife seem to be exerting a good influence there, and are respected by their neighbors, both Turks and Greeks. He teaches a small school of Protestant children, and seems to be endeavoring to make himself useful in various ways.

I had the privilege on the sabbath of perform- one baptism, and administering the Lord's Supper; and several persons outside of the Protestant community, were present to hear the sermon, and witness these ceremonies.

// There is now no open persecution, on the part of the Greeks, as formerly; but still persecution does appear in different ways, from time to time. A case has just occurred, and is not yet terminated, in which a son, some sixteen years of age, a Greek, is trying by the assistance and instigation of the Greeks, and by bribing Turkish officials, to take from his mother, a Protestant, her house, in which she resides with a daughter, who is also a Protestant, and her son-in-law. This son carried the case into the Turkish court at Thyatira; but the injustice of his cause could not be sufficiently concealed, even by the false testimony brought forward, to induce the court to turn the mother out of the house at once; and while the case stood thus, she was obliged to make the journey to Smyrna, to endeavor to obtain justice through the aid of the pasha here. Our native brethren here have interested themselves in the case, and we trust this ungrateful son will not be able to succeed in depriving his mother of her house. He has tried to persuade her to go back to the Greeks, and has acknowledged, that this cruel conduct of his towards his mother was because she had become a Protestant. She is a member of the church in Thyatira. She bore this persecution with much patience; and although I saw her shed many tears, I heard her utter no hard words, either against her son or the Greeks.

Our native preacher with his family removed to Aidin the latter part of September, where there continues to be inquiry on the part both of Armenians and Greeks, and an encouraging state of things. In my letter of May 17th, I mentioned that we anticipated the gathering of a church there, before a long time. We did expect to accomplish this object this fall; but as our native preacher has so recently removed there, and thus excited new interest among the people; we concluded for this and some other reasons not to visit Aidin this fall, but to wait till spring, when we hope a church will be formed there.

The church in Smyrna has been scattered somewhat during the summer, and is in a cold state. We hope, however, that by prayer and labor with God's blessing, we shall see them in a better state this winter.

Most truly yours,

Daniel Ladd

Rev. R. Anderson D.D.
Missionary House, 33 Pemberton Square
Boston

Smyrna Oct. 6, 1860.
Rec'd. Nov. 30.

ack'd Jan. 17, 1861.

Smyrna Dec. 3-1860.

Rev. R. Anderson D.D.
Secretary of the A.B.C.F.M.
Boston,

Dear Brother,

This church has just been severely afflicted by the loss of one of its members by death. The deceased was a young man of much promise, and much beloved, not only by his Protestant friends, but by his Armenian acquaintances also. His father and two of his sisters are members of the church; and his mother is, we may say, almost a Protestant. She rejects the errors of the Armenian church, and attends our sabbath services. The family are poor, and the father being old and unable to labor, this son was their main hope in respect to their support.

His death was sudden. No one thought him in danger, till the day before he died; and his disease being on the brain, entirely incapacitated him for conversation, almost from the time that he was thought to be dangerous; so that we had no opportunity of conversation with him respecting his hope in Christ in view of immediate death. He did, however, express his firm confidence in Christ to one of his christian brethren, when first his disease became alarming.

Yesterday (Sabbath) the sermon to the native church and congregation, had special reference to the church's improving this afflictive dispensation for their spiritual good; and we hope that such will be the result. Indeed we already see evidences of it in some of the church members. May it be a means of awakening the church from its insensibility and coldness.

// The family of this deceased brother have some rich relatives, several of whom tried to persuade the parents to have their son buried in the Armenian cemetery, by their ~~own~~ priests; we missionaries taking no part, of course, in the funeral exercises. One of the priests was also sent by the bishop, or vartabed, to persuade the family to accept of this arrangement. He told them, that there should be made a great display of candles, crosses, priests, singers &c.,—a great honor among the Armenians,—without charging the family anything for their services. But they, in a very proper manner, refused the proposal; the father asking the priest, whether he thought such a display was necessary for the salvation of his son; since Lazarus, being buried as a poor beggar, was still saved? The priest finding his efforts unavailing, quietly withdrew; at the same time acknowledging, in the presence of several Armenians, that the Protestants are truly christians. The next day the native Protestants, and several Armenians attended the funeral services; and the remains were buried in the Dutch cemetery; nothing disrespectful being offered to any one from any quarter.

Several Armenians who called on the family on this occasion, expressed their belief, of their own accord, that the deceased was saved. This acknowledgement was quite unexpected, and shews

(a great change in the views and feelings of many ~~at least~~ of the Armenians towards the Protestants. //

Both here and at Constantinople efforts are made by some influential Armenians to increase among their people what they call a love of their nation. They strongly advocate no separation from the Armenian community, and to secure this, they allow much laxity in religious opinions, and in observing many of the rites of the Armenian church. Thus this Armenian patriotism is made by this party of more importance, than the observance of the rites of their religion, plainly showing how the priests are gradually losing their authority over the people, through the influence of Protestantism.

We continue to hear encouraging news from Aidin, from our native preacher there, Agop, who you recollect removed there in Sept. with his family. We shall, no doubt, organize a church ther as soon as the roads will admit of making a tour to that place n spring.

I am sorry to say, that Mrs. Ladd has been suffering from an attack of pleurisy, for twenty-five days, accompanied with attacks of fever and ague also; and has become very weak and low. We trust she is now some better; and hope she will now gradually recover her strength again, but it will doubtless require considerable time.

There has been much sickness here, and in all the interior, during the past season, and it still continues. Fever ~~and~~ ague is the prevalent disease, often taking the malignant form. Our daughter was attacked with it in this form during the summer, and Mrs. Ladd has suffered from it as abovementioned. Henry's health, I am happy to say, seems to have improved during the summer.

Most truly yours,

Daniel Ladd

Rev. R. Anderson D.D.
Missionary House, 33 Pemberton Square
Boston

Smyrna Dec. 3, 1860.
Rec'd. Jan. 1. 1861.
Ack. Jan. 17.

Smyrna May 11th 1861.

Rev. R. Anderson D.D.
Secretary of the A.B.C.F.M.
Boston,

Dear Brother,

|| I have just returned from a tour of ten days to Aidin, where you will recollect, our native preacher, Hagop Hampartsoom, has resided with his family since last September. There has been a very encouraging state of things there during the winter;- the people generally, Armenians, Greeks, and Turks, have been and are still on friendly terms with the Protestants; and many of them have free intercourse with the family of the native preacher, and with the other Protestants. Among the Armenians, only the priest and the head man of the community, manifest any opposition, which has very little influence on others. ||

I was not disappointed in the hope which I had entertained of finding a sufficient number of persons giving evidence of piety, to organize a church. Seven persons were examined with reference to church membership, only four of whom I judged it advisable to organize into a church, advising the others to wait for the present. Another man, the head of a family, with whom we have good acquaintance, and confidence in his piety, was absent from home on business in some of the neighboring villages, and, consequently, was not united with his brethren in the formation of the church; but will become a member, as soon as he returns to Aidin, making the number of church members five, four males, and one female; and should our native preacher and his wife transfer their relations from the church in Smyrna to that, as they probably will, it will then be composed of seven members. This little church, we trust, will be as a light shining in that dark city, which has in its vicinity, and immediately depending upon it, sixty-six towns and villages, in several of which there are Armenians; though the Turks are the principal part of the population.

One great hindrance to the gospel

at Aidin at present, is the custom of having market day on the Sabbath. It not only makes great disturbance and bustle of business on that day; but it hinders many from attending the religious services held on that day, and is a snare to those who are not well instructed in the gospel, to keep them from taking an open stand in favor of it. On this day the people from the surrounding villages come to sell their products, and do their business, and make their purchases in the city; and hence butter, eggs, fruits, and whatever is brought from the villages can be purchased cheaper on the Sabbath, than on any other day in the week. This is a great obstacle in persuading men to become true christians, and keep the day holy unto the Lord. We hope to be able to induce the Turkish authorities to change the market day from the sabbath to some other day of the week; a thing which has been done in some other places; and signatures to a petition for this purpose are now being collected in Aidin, amongst the different christian sects there; and it is hoped that many Turkish signatures also will be obtained.

|| My visit to Aidin serves to strengthen my feelings, that we have great encouragement to labor and pray for the spread of the gospel there, and I had much satisfaction with the labors and influence of our native preacher and his wife, who was educated at our female boarding school at Constantinople. ||

Most truly yours,
Daniel Ladd

Smyrna May 11. 1861.
Rec'd May 29.

Ack'd Jan. 25, 1862.

Rev. Rufus Anderson D.D.
Missionary House, 33 Pemberton Square
Boston

Smyrna June 25–1861.

Rev. R. Anderson D.D.
Secretary of the A.B.C.F.M.
Boston,

Dear Brother,

Our daughter Caroline Kitchel, whom we familiarly call Carrie, will be eighteen years old next October; (how short the time seems, since you baptized her in Broosa,) and we feel that we must now soon part with her, to go to the United States to complete her education. Since we returned from the United States, she has most of the time attended an excellent school for girls here, taught by German Deaconesses, of which you have heard. Messrs. Dwight's and Hamlin's daughters, six in number, and Mary Bliss, are now here in the same school. An excellent religious influence pervades the school; and it is an important auxiliary to our missionary work in this city.

Still, what we call a thorough, English education cannot be obtained there. Instruction in the solid branches is deficient; while the facilities for learning other languages, drawing, and music, are excellent; French is the language of the school, in which Geography, Arithmetic and other branches are taught.

Our present plan in reference to Carrie's return to the United States is, that she go next spring, we hope, if Providence permit, in company with Mr. Dwight and his daughters; and my principal object in now writing is to ask the privilege to send her to Boston at that time. We expect she will go to Mt. Holyoke to be examined for admission there; as we have had correspondence with the Principal of that seminary on the subject.

I am happy to say, that the climate of Smyrna has seemed to be beneficial to our son's health; and we hope he will entirely outgrow the weakness of lungs, which was occasioned by the scarlet fever which he had in the U. States.

Mrs. Ladd's health also, since her recovery from her very severe sickness in the early part of winter, has been pretty good for her. We have great reason for gratitude, in this respect.

Most truly yours,
Daniel Ladd

Smyrna June 25. 1864.
Rec'd. July 27.

Smyrna Oct. 22 – 1861.

Rev. R. Anderson D.D.
Secretary of the A. B. C. F. M.
Boston.

Dear Brother, I have just returned from a tour of ten days to Thyatira, where I had a pleasant season of intercourse with the Protestant families. One member of the church, a female, has died during the year; and one has been added to the church. Two or three others seem to be in an encouraging state; and will, I trust, before long be admitted to the church. One member, now absent in a distant village, is being dealt with, for conforming too much to the Armenians, for the sake of gaining a livelihood. The church, on the whole, is in an encouraging condition; though we wish to see more of an aggreſsive spirit in it.

The subject of each one giving something towards the support of their preacher, was urged upon them, as especially neceſsary in the present circumstances of the Board's treasury; and they readily entered into it, and will do something according to their ability for this object; though it will not be very much.

Our native preacher there is now on a tour to Pergamos. Perhaps we may have occasion to send him there to reside for a longer or shorter time before very long.

The influence of Protestantism on the Armenian church is manifesting itself pretty strongly in Smyrna, in opposition to the long established abuses, and intolerance in the Armenian community. The same is true also at Constantinople, but there the opposition has assumed for the present the form of a fierce quarrel about the choice of a patriarch for Jerusalem. Here the liberal party have formed a society, which embraces a large portion of the young and middle-aged men in the community, for the purpose of promoting the principles, which they advocate; among which are the following; that no one shall be reproached or persecuted for his religion; that the modern Armenian language should be more taught and cultivated; that the civil officers of their community must be chosen by the people, and not appointed by the priesthood and a few leading men, as formerly; that all who hold church property in their hands, whether priests or others, shall be required to give a strict account of the use of it. This society is the result of the rising up of the people to claim their rights, against the usurpations of the priesthood and a few chief men in the community. There cannot be said to be any spiritual element in the movement as yet; but the principles advocated are favorable to the spread of the truth. The society has a reading room, and some of its members publish a periodical, which is in reality the organ of the society.

During the past summer the station presented a selection of our missionary books to the society for their reading-room, not feeling very confident, as to how far they might find a favorable reception. We were glad to find, however, that the books were eagerly read, and never heard that any one spoke a word against them; and were much gratified in receiving from the society a very friendly letter expressing their thanks for the books. We also sent to their reading-room some copies of our Armenian paper printed at Constantinople; and they now send us their paper, as a return for the favor.

About a year ago, eight persons connected with this periodical were thrown into prison by the Turks without trial, at the instigation and complaint of some of the chief men, who are opposed to the society and the publication of their paper was prohibited. But the Turkish authorities soon understood that they had acted inconsiderately in the case, and released them from prison, saying that they had imprisoned them for publishing their paper without a firman, that is, liberty from the Porte. This liberty has now been procured, and the paper, after being stopped for several months, is now printed again without hindrance; and the principles which it advocates are becoming more and more popular in the community. //

These facts show, that the principles of the society bring its members much nearer to us as missionaries, than the Armenians generally have hitherto wished to be; and we strongly hope that good will come out of this movement. //

Yours of Aug. 10th has been received. As Dr. Dwight has already gone with his daughters to the United States, instead of waiting till next spring as we expected, we shall be obliged to send our daughter by some other opportunity next spring or summer, in season to enter the Mt. Holyoke Seminary.

Most truly yours,

Daniel Ladd

Smyrna Oct. 22.

Recd. Nov. 22

Ack'd Jan 2, 1863

Smyrna April 24 - 1862.

Rev. R. Anderson D.D.
Secretary of the A.B.C.F.M.
Boston

Dear Brother,

I have just returned from a semi-annual visit to the church in Aidin, and am happy to report an encouraging state of our work there. The church, which has recently admitted another member to its communion, is in a very good state; all the members being harmonious, and striving together for the advancement of the truth. The Protestants there have already acquired a moral character among the people, which makes it impossible for either the Greek or Armenian priesthood to persuade their people that the Protestants are "infidels", or bad men; as in other places they have so industriously endeavored to do.

The pastor has much influence among the Armenians and others; and his wife also, who was educated at our boarding-school in Constantinople, has a good influence among the females, who seem to be as free in their intercourse with her, as if she were not a Protestant.

For a year we have been endeavoring to procure a change in the market-day of Aidin, which has hitherto been on the Sabbath, as I have formerly mentioned, thus being a great hindrance to missionary labor there. I am happy to say now, that the matter has just been finished at Constantinople, & I expect to receive from there immediately the firman authorizing the desired change. Only the payment of some of the expenses of obtaining the firman has hindered its being sent before now. The fact, that the Protestants have been the instruments of bringing about this change, has gained them much credit among all the people at Aidin.

I mentioned in a former letter the progress of enlightened views among the Armenians of Smyrna, and that the liberal party among them have in their interests three periodicals, in which they freely promulgate their sentiments. The following free translation of extracts from one of these papers may not be uninteresting to you, as showing the views advocated respecting the free use of the Scriptures.

"During the middle ages, the reading of the Scriptures was allowed to the strong-minded; but this life-giving Word was not permitted to be made known to the common people. At that period, excessive love of honor was the antagonist of a humility then cherished in the church. But a reproduction of the humility, the confidence, the obedience, and the constrained faith of that period, is not needed; nor can these traits have place in connection with our society, unless we become demented; since we have judgment to guide us, and the final end of our moral instructions is the elevation of the people".

"Any opposition whatever, made to proper human freedom is a great evil. The Scriptures are by no means destitute of a life-giving power, which is connected with their being used, as is the Spirit which dictated them. We declare, that putting in peril the usefulness of a book is mischievous, like putting in peril the life of a citizen. As killing a man is destroying his living energies, so hindering the use of a book is destroying its living power."

Most truly yours,

Daniel Ladd.

P. S. Rev. W. F. Arms is here with his child, on his way to the U. States by way of England.

Smyrna April 24. 1862
Rec'd May 23.
Ack^d Sep. 10.

Rev. R. Anderson D.D.
Secretary of the A. B. C. F. M.
Missionary House 33 Pemberton Square
Boston

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Smyrna Nov. 4 1862.

Rev. R. Anderson D.D.
Secretary of the A.B.C.F.M.
Boston,

Dear Brother, In October I made our semi-annual visit to Thyatira, and have now just returned from a tour also to Voorla, being absent about ten days on each occasion.

We do not yet witness that increase in the church and congregation at Thyatira, which we earnestly desire to see. Our native preacher there seems to be doing well; and the church, with one exception of diminished zeal which we trust is only temporary, continue to go on in their christian course, and are respected by Turks and Greeks; and their doctrines are not opposed by arguement, but are generally acknowledged to be true. But while the church thus maintains its christian character, and this intellectual conviction of the truth exists among the people; there is too much coldness in the church, and a lamentable indifference to the claims of divine truth among the people outside; so that they have no particular interest to attend the public worship of the Protestants. A few outside the Protestant community do sometimes attend; but until there is a revival of religious interest among them, there is not much prospect of an increased congregation, and of many additions to the church. We would not be discouraged in the day of small things, but we hope and pray that this time of revival may soon come.

At Voorla we have as yet no church organization; but there are three Protestant Armenian families there, of whom five individuals are members of evangelical churches in other places, and some Greeks and Armenians from without, who are much enlightened, and disposed to embrace the truth. I administered the communion to the church-members, and had friendly intercourse with Greeks and Armenians, who are favorable to evangelical doctrines. They feel the want of a spiritual teacher to reside among them; but as yet we can only supply them in this respect, by such visits as we can make ourselves, and by one of us residing there with our families, more or less time during the hot season as did Mr. Dodd with his family last spring, but for a longer time. It is a healthy place for summer residence, and being only an easy day's ride from Smyrna, we propose to take advantage of this fact.

Mrs. Ladd and our son accompanied me on the present tour, and she had some interesting visits in Greek, but especially in Turkish families, where I could not be admitted. Such readiness of access to Turkish families is given to our Protestant females there, that Mrs. Ladd engaged one of them to devote considerable time to the special business of visiting Turkish females, and reading to them the Scriptures, of which they are almost totally ignorant; and some of them manifested a strong desire to hear them read in this manner.

You will be glad to learn, that the firman, ordering the change of the market day at Aidin from the Sabbath to Tuesday, has been sent from Constantinople to the governor of Aidin. He has, however, met some strong opposition in executing it from a faction of fanatical Turks, and we wait to see the issue. We trust however, that their efforts will prove futile, as the governor appears energetic and determined to carry the firman into execution, treating these opposers as rebelling against lawful authority.

Most truly yours in the gospel,

Daniel Ladd

Smyrna Nov. 4, 1862.
Rec'd Dec. 11.
Ack'd Dec. 29.

Rev. Rufus Anderson D.D.
Secretary of the A.B.C.F.M.
Missionary House, 33 Pemberton Square
Boston

Smyrna May 6th 1863.

Rev. S. B. Treat
Secretary of the A.B.C.F.M.
Boston,

Dear Brother,

I have just returned from a semi-annual visit to Aidin, where I spent two Sabbaths, and preached twice on each day. Twenty-two, and thirteen, were the largest numbers present; but of these nearly half were Armenians, more or less enlightened, but not yet professedly Protestants.

The church and Protestant community there have been much afflicted the past year by the death of a prominent male member of the church, and the consequent breaking up and removal of his family, three of whom were members of the church; and by the necessary exclusion of two members from church privileges for deserting the ordinances of the gospel and unchristian conduct. Thus the number of the Protestants and of the congregations on the Sabbath has been reduced; but in every thing else the state of religious things is encouraging.

The Armenians generally are very friendly to the Protestants, and to the native pastor and his family. Some four months ago they formally proposed to him to take the charge of their small school, and he would have done so, had not the Armenian bishop of this place speedily interfered as soon as he heard the measure was on foot, and provided them with a teacher. They however were not pleased with the teacher, and soon dismissed him, and also a second sent by the bishop, and now a third sent by him is teaching the school. Some of the parents are already beginning to say, that they prefer that the native pastor should instruct their children, and that they intend yet to have him do it. Both the pastor and his excellent wife are much respected by all their neighbors, both Turks, Greeks, and Armenians. She has, at the suggestion of Mrs. Ladd, been in the practice, for several months past, of taking her Bible and going to her neighbors, especially the females, and reading to them from it. This is a very important method of reaching the females, particularly the Turkish, with evangelical influence, and is so unobjectionable in all respects, that none but decided opposers can find fault with it. She says, that not one instance of refusal to hear her read the Scriptures, when she has proposed it, has yet occurred; but on the contrary, gratitude for her doing it has generally been manifested, and many have been impressed with a sense of their own ignorance, and been led to feel the need of being instructed, when they have seen ~~her~~ her ability to read and explain the Scriptures to them.

Former communications have made you acquainted with our efforts to have the market-day at Aidin changed from the Sabbath to Tuesday. And you probably recollect that last year a firman was procured ordering the change. A party among the Turks, opposed to having favors granted to christians, strongly opposed the measure, and some Turkish women went so far as even to stone the residence of the governor for enforcing the execution of the firman; but he after considerable delay succeeded, and during the last few months the market day has been held on Tuesday, to the great pleasure of the different christian sects, and especially of the Protestants. The opposing Turkish party, however, have still been determined to carry their point, and have spent much money for this purpose, and on occasion of the recent visit of the Sultan to Smyrna sent delegates here with a petition to secure their object. The christians of Aidin, Greeks, Armenians, and Catholics, having now become much interested in favor of this measure which the Protestants had been chiefly instrumental at first in briging about, now earnestly coöperated with them in counteracting the measures of the opposing Turks, and they all sent a petition here also signed by the four communions, Greeks, Protestants, Catholics, and Armenians, stating to the Sultan the facts of the case; and the result was that the petition of the Turks was rejected by him, and the market-day remains on Tuesday, according to the firman. This is considered by all as a final triumph, and has raised the Protestants and their pastor very much in the esteem of the christians of Aidin.

X

// I must mention in closing the fact, that the railway to Aidin being completed for fifty miles, and other facilities for travelling the remaining distance having been arranged, I was able to perform the journey between Smyrna and Aidin in one day both going and returning; whereas formerly almost three days were required to do it. Almost all the numerous villages and towns on the vast and rich plain of the Meander, the region that produces the Smyrna figs, are thus brought as near to Smyrna as Aidin was three years ago; and, as the railway progresses in its completion, will be brought still nearer. This railway is bringing a very large, and in a missionary point of view most important tract of country very near to Smyrna. To some of the important places in it we shall send a helper as soon as we are able. //

Yours most truly,

Daniel Ladd

Smyrna May 6, 1869.
Rec'd June 14
Ans'd Sept 30

Smyrna Oct. 26 1863.

Rev. R. Anderson D.D.
Secretary of the A.B.C.F.M.
Boston,

Dear Brother,

You have already heard of Mr. Dodd's removal from this station to Marzovan in July, so that since that time I have been alone. We expect Mr. Van Lennep here this fall, although we have heard nothing directly from him. I wrote him June 23rd, and have received no answer; but from his brother here I learn that he expected to embark for England about the middle of this month, and so may be expected here about the middle of November. Some of the native brethren who have a strong desire for the greater use of the Armenian, as their national language, are much pleased with the prospect of his coming here, and I hope it may increase their zeal in laboring to build up the ~~the~~ church. There is much coldness in it, and although one member was excommunicated not long ago, after being suspended for a year; still one or two others must probably have their cases brought before the church council for discipline. Only the Holy Spirit can revive the love, and destroy the worldliness in this little church. There is one of the congregation who seems to be a proper candidate for admission into the church at the next communion, but generally there is a want of zeal in spiritual things.

I have just returned from a tour to Thyatira. The church there too much resembles this in its spiritual state. Only one of the congregation there also seems to be under the teaching of the Spirit, and about ready to be received into the church. Our native preacher has succeeded in gaining the confidence of the people there outside of the Protestant community, so that they are sending their children to his formerly quite small school, and are willing to pay for their tuition. This is something new there, and the school promises to be an instrument of much good to the cause of truth, not only through the religious instruction given to the pupils, but also the influence thus acquired over their parents.

I have just received a letter from the native pastor at Aidin, giving interesting information respecting the increasing intercourse of himself and of his wife with the Armenian families around them. One family has just put a daughter 18 yrs. of age under the daily instruction of his wife; and another family had asked for the same favor to be shown to their daughter also.

This great commercial city is still as always a hard field of labor, (though for this very reason it doubtless needs the more energetic, persevering, cultivation,) but in the interior is a wide field which appears promising. We need more native helpers to cultivate it, than we have yet been able to obtain, and I have written to Aintab in order to obtain some of this help from that field, if possible.

Yours in the bonds of the gospel,
Daniel Ladd

P. S. I have let Mrs. Ladd read this letter, and she says, that I have given too dark a view of the church in Smyrna; for although some of the members are cold and require discipline, still there was never on the whole since we have been in Smyrna, more spiritual interest in the church than at present, especially among the females. Perhaps my own feelings too much influenced my expressions. D. L

Rev. R. Anderson D.D.
Secretary of the A. B. C. F. M.
33 Pemberton Square
Boston

Smyrna Oct. 26. 1863.
9. Rec'd Nov. 27,
Ack'd Apr 12, 1864

Smyrna May 10th 1864.

Rev. R. Anderson D.D.
Secretary of the A.B.C.F.M.
Boston,

Dear Brother, We have enough to encourage us to greater diligence in our work, and yet the truth advances among the people here and at our out-stations much more slowly than we desire and hope to see it. Seven persons have been received into this church during the present year, five by letter, and two by profession, and difficulties between some of the members have been settled.

There is at present much interest manifes- in evangelical truth in some Armenian families, who are our neighbors. They have recently had much family intercourse with some of our native Protestants, and have repeatedly invited Mrs. Ladd to visit them, religious subjects always being the chief topics of conversation. They express surprise and delight, on learning what we Protestants believe on different points of religious truth, and say, "We did not know that such is your belief."

these facts are to us encouraging.

// In a recent visit to Thyatira I found some difficulties to be settled between some of the church members; but much progress had been made in the school there, taught by the native preacher. Several Greek and Armenian parents prefer to send their children to him and pay for their tuition, rather than send them to their own schools, where they would be taught gratuitously. The school has thirty scholars, and the number would be much larger, were there suitable accommodations.// and it is a means of greatly increasing the intercourse and influence of the native preacher and his family among the people.

// In a coffee-shop on the road to Thyatira where I spent a night, I had religious conversation with the owner, a respectable, intelligent Turk; and at the hour for retiring to rest, I asked him if he did not pray before lying down to sleep. He answered, that he did, and said to me, "As you are a teacher of religion, you will pray with us to-night." I was gratified with such an opportunity, and both the Turk and a Greek who was present, frequently responded, Amen, to the petitions offered. I mention the incident as showing the readiness of this Mohammedan to receive religious instruction from a Protestant missionary.

Mr. Van Lennep left Smyrna April 28th for Tocat, accompanied by his oldest son, and Mr. Hutchinson, a young man from Brooklyn who came from the United States with him for his health, and by another young man, his nephew. They took a tent and considerable baggage for travelling and sleeping in it wherever they go. Mr. Van Lennep expects to spend the summer at Tocat, superintending the building of a church there for the use of the Protestants, as you, I suppose, are already informed; while his family reside at Sedicui, where they have lived since their arrival here.

I am happy to say that our son enjoys much better health than formerly, and Mrs. Ladd and myself have much cause for thankfulness on the score of health also.

Most truly yours,

Daniel Ladd

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Daniel Ladd

Rev. R. Anderson D.D.
Missionary House 33 Pemberton Square
Boston

J. Smyrna, May 10. 1864.
Rec'd. June 7.
Ans'd Jan 4, 1865

Smyrna Nov. 3rd 1864.

Rev. R. Anderson D.D.
Secretary of the A.B.C.F.M.
Boston,

Dear Brother,

I have just returned from a tour to Aidin, which was not visited last spring, on account of Mr. Van Lennep's leaving this station in April for Tocat. The pastor has been suffering most of the summer from ill health, but has now quite recovered, and has the prospect of enjoying his usual health hereafter.

I have repeatedly mentioned in former letters the subject of the market-day at Aidin, which formerly was held on the sabbath; and you will recollect, that through our efforts and the efforts ~~and the efforts~~ of the Protestants, and other christians there, the market-day was changed from the sabbath to Tuesday, by a firman to that effect, and was held on Tuesday for more than a year. Recently however a party among the Turks, having strenuously opposed the change from the first, have succeeded, probably at much expense, in obtaining a firman, allowing those who wish to have their market-day on the sabbath to do so, all with the secret design of having the market-day changed back to the sabbath, which they have accomplished for the present, by inducing the villagers to bring to the city on that day their products for sale, and not on Tuesday which they called, "the infidel's market-day". Whether we shall be able in connection with the christians of Aidin to have the market-day established on Tuesday remains yet to be seen. At present, held as it is on the sabbath, it is a hindrance to the spread of the truth there, by making the sabbath a day of confusion and noise and placing a temptation in the way of the partially enlightened to open their shops on that day for trade.

The church has not had any addition made to its number since its diminution by death and by removals; but there are three or four persons who it is hoped may soon be considered proper candidates for church-membership.

Fourteen persons attended an evening prayer meeting while I was there, all males, and they seemed interested in religious things; but the congregation on the sabbath is about twelve. Evangelical doctrines are evidently gaining ground considerably at Aidin, notwithstanding the hindrances which they have to encounter there.

The rail-way connecting Smyrna with Aidin is being completed, but progresses slowly, as a tunnel is now being cut through a mountain.

In Smyrna our congregation has for more than two months been larger than previously, and there is more religious interest manifested by several Armenians. Our sabbath-school which embraces both children and adults, interests our native friends and ourselves and promises to be very useful.

We have had during the summer a small school for the native Protestant children which is now drawing in some children of Armenian families also, quite a new thing here. The Armenians, not only here but generally, are not so hostile to Protestants as they used to be.

I may mention, that another rail-way is now being made from Smyrna to Magnesia, where we have a native helper employed. Three Armenians there are regarded by him as truly pious, and others are inquiring. There is a pretty large Armenian population there, and this rail-way, which it is expected will soon be finished, increases the importance of the place as an out-station, which will soon be but about an hour's ride from Smyrna.

Most truly yours,

Daniel Ladd

Rev. R. Anderson D.D.
Secretary of the A. B. C. F. M.
33 Pemberton Square,
Boston

Smyrna, Nov. 3. 1864.
Rec'd Dec. 6.
Ans'd Jan. 4, 1865

Mr. C. N. Chapin,

Dear Brother, I have been absent from Smyrna for considerable time and do not recollect, that before I left I sent to the Treasurer of the mission a list of the periodicals which I wish for 1865. The list which I send him may be too late for him to send to you; and therefore I send herewith a list to you with many apologies for my oversight in not sending it to the Treasurer earlier. I wish precisely the same periodicals which I receive this year, viz.

✓1. The Independent,
✓2. The Bibliotheca Sacra,
✓3. Reviews and London Lancet for Dr. Wood
✓✓✓ precisely as you are sending this year.

I would say, that there has been a change in the time of the arrival at Smyrna f the French mail, it being now only once in ten days, and therefore I wish the Independent sent by the Prussian Closed Mail, and not y the French mail as this year.

Smyrna Nov. 23-1864,

Most truly yours,

Daniel Ladd

S. Many thanks for Almanacs sent us etofore, and hope, if you have them, u will send us at least two, as you have merly done. D. Ladd

Nov. 3. 1864

Smyrna Nov. 23, 1864,
Rec'd. Dec. 27,

Periods.

C. N. Chapin Esq.
Missionary House
Boston

Smyrna May 9th 1865

Rev. R. Anderson D.D.
Secretary of the A.B.C.F.M.
Boston,

Dear Brother, I have just returned from a tour to Aidin, and hasten to give you some account of that out-station. Before I went I had learned through the native pastor, and also by a letter from several native brethren there, that much interest in religious truth was felt there, both among Greeks and Armenians, and I was not disappointed in my expectations to find it so. The number who are openly decided Protestants is not large; but very many are agitating the question of continuing in their old connections, or openly declaring themselves for the truth.

Five persons were examined for admission to the church, and four were received on the sabbath that I spent there, all males and two of them heads of families. The other would have been admitted to church membership had he not sustained an office in his community, which he could not immediately give up, he thought, but purposed to do so very soon, as it required him to attend to money matters on the Sabbath.

Not only the members of the church, but many others who have become enlightened, seem to feel grateful to the native pastor, and to the missionary society who sent him there to enlighten them and explain to them the Word of God; and they not long ago formed a society of their own accord, for the purpose of contributing something weekly to aid the Board, as they said, in bearing the expenses of their missionary work here. Some persons contribute to the funds of this society, who still go to the Greek or Armenian church, still being in a transition state of mind. A remark of an Armenian woman shows a state of mind which is becoming pretty general among the Armenians there. She was asked why she did not attend the services at the church, and her reply was, "When they take away the idols, I will go there", refering to the pictures in the church.

There is a good prospect that our little church, which has suffered so much by the death and removal of members, will continue now to be strengthened by increased numbers.

The Smyrna and Aidin rail-way is sure to be finished within a moderate period, persons acquainted with it say fifteen months at most; and then Aidin will be but a few hours ride from Smyrna.

The native brethren have both by letter, and by word of mouth when I was there, urged that they may have a missionary to reside there, at least during the cool part of the year, who can preach in the Greek language, and his presence would give influence to the Protestant community. They say that they have reckoned up a hundred Greeks, who appear ready to receive the truth, and a missionary would have great influence with them and others. I mention this only as expressing their views and feelings.

Yours in the bonds of the gospel,
Daniel Ladd.

Smyrna, May 7, 18
9. Rec'd. June 13.
Ack'd Aug 3, 1863

Rev. R. Anderson D.D.
Secretary of the A. B. C. F. M.
33, Pemberton Square
Boston

Smyrna Sept. 1st 1865.

Rev. R. Anderson D.D.
Secretary of the A.B.C.F.M.
Boston,

Dear Brother,

On the 17th ult. Rev. H. B. Morgan with his family arrived here n a French steamer, on their way to the U. States. hey embarked at Latakia, and Mr. Morgan was hen slightly unwell, having had a little fever at night, ut thought nothing of it. The fever however ncreased on the voyage; and when he arrived here, he decided to stop a few days for medical aid, before going on to Marseilles and Liverpool. I had him brought to my house, Mr. Van Lennep being in the country with his family, and immediately called Dr. Wood, our family physician here. For two or three days no alarming symptoms appeared, but then the fever evidently appeared to be typhus, our dear brother became delirious, and continued so till on the 25th ult. the Master called him, as we doubt not, to join the holy company above. We are all filled with tears and mourning at this sudden, solemn event.

Mrs. Morgan, so deeply afflicted appears to be graciously sustained under her severe trials. Perhaps you have already learned, that just the week before they left Kessab, they lost their youngest child but one, a little boy two yrs. old who died of typhus fever. Mrs. Morgan will probably go on with her three children to the U. States, as soon as suitable company can be found to go with her.

The cholera has been severe in Smyrna, between two and three thousand of the

inhabitants of all nationalities being carried
by it. Four members of our Protestant comm
nity were attacked by it, but only one died,
deacon of the church, and the most useful m
ber of the church. The cholera has now nearly
ceased in Smyrna, a few cases only here and
occurring; but there is much sickness in th
city from other diseases, mostly fevers of vari
kinds.

Thanks to our heavenly Father, both our
families are yet in usual health, thoug
Mrs. Ladd is much worn and fatigued by th
extra cares and labors occasioned by the arr
of Mr. Morgan's family in the midst of th
heat of the season, and his sickness and dea
in our house.

Doubtless one of the members of th
Central Mission will send you an obituary no
of Mr. Morgan. Our hearts cry out what d
the Lord intend, by calling so many in on
and another, from this missionary field wh
there is so poor a prospect of others coming
supply their places? The work is the Lord's, and
will not be desponding.

Most truly yours,
Daniel Ladd.

Smyrna Sept. 10 1865.
Rec'd Sep. 29.
ack'd [illegible] Ashley

Ded to the Herald

Smyrna Sept. 15 - 1865.

Rev. R. Anderson D.D.
Secretary of the A.B.C.F.M.
Boston,

Dear Brother,

I had but just announced to you in my last the sudden death of our beloved brother Morgan, when the sad tidings reached us, that our dear brother Dodd also had been called away even more suddenly from his earthly labors. How solemnly are we all reminded, that our time of labor in the Lords vineyard is hastening to its close.

// As others will write you something commemorative of brother Dodd; I will merely say, that I was but slightly acquainted with him, until he became associated with me at this station, about nine years ago, where we labored together, till he removed to Marsovan, about two years since. // During that period I learned fully to appreciate his unaffected, ardent piety, and other excellencies of his missionary character. though almost always suffering more or less from infirmity of physical constitution, he was always ready to enter with all his heart upon any service or enterprise, which promised to be useful in spreading a knowledge of the truth among the people. the promotion of true piety among them was always the great object, towards which he directed his efforts, and for which he offered earnest prayers.

His sermons to them were characterized as containing plain exhibitions of the truth, with direct, affectionate appeals to the conscience and the heart.

His humility made him ever ready to see and acknowledge his own imperfections, and chastened his natural ardor of temperament, and his affectionate heart contributed to make him a very agreeable fellow-laborer, and endeared him to his missionary brethren. The memory of our associated labors at this station will ever be very pleasant to me; and he will long be affectionately remembered by our English christian friends here, as well as by the native Protestants.

You will doubtless have learned from other sources, that Dr. Pratt, with Mrs. Morgan and her children, left this place for Liverpool in an English steamer on the 9th inst, he expecting to return after accompanying her thus far.

Yours fraternally

Daniel Ladd

P. S. The cholera has quite passed but there is considerable typhus in the city.

Ans.
C.
Mr. Dodd

Rec'd Oct. 17
Lett'd Febr 9 [illegible]

Smyrna Feb. 22 - 1866.

Rev. R. Anderson D.D.
Secretary of the A.B.C.F.M.
Boston,

Dear Brother,

I find myself constrained by circumstances to communicate very disagreeable intelligence respecting the affairs of this station. I have occasionally written Dr. Wood since Mr. Van Lennep returned here, as to how we were getting along, as he desired me when here to write him freely on the subject; and for this reason I have not written you what I probably should otherwise have done. I will now briefly state a few facts, and my object in communicating them.

1. The church here has for some months been divided into two parties on questions pertaining to Mr. Van Lennep's and the church's proceedings, one party approving, the other disapproving, of them.

2. Mr. Van Lennep has urged, and still continues to urge, that we break up the present church organization and organize a new church composed chiefly of the members of one party, and some persons from the Protestant community, who he thinks might be examined and admitted as members.

3. I do not approve of this measure, and feel it my duty not to coöperate with him in carrying it into effect; and have proposed to him instead to unite with me in asking for a delegation from Constantinople to come here, learn the state of things, and do what they think is best for our work.

4. To this delegation he is entirely opposed; and I suppose, but do not know, that he has written to Constantinople, expressing his disapproval of such a measure.

5. Not only in the matter of setting things right in the church, but in other matters of our work also, I cannot coöperate harmoniously with Mr. Van Lennep, without giving up my missionary character. I cannot of course here go into details.

I am persuaded that matters cannot be settled here, until a delegation comes to our aid. No one can properly understand the state of things here, unless he comes and examines them for himself. Mr. Van Lennep's influence is exciting these native brethren to wish to be organized into a new church, and what the result may be within a short time cannot be foreseen.

I have written to Constantinople on this subject, and mentioned the desirableness of a delegation coming here, but have not requested that one should come; because Mr. Van Lennep is opposed to it, and I thought, that likely for this reason the Committee ad Interim might not feel willing, and perhaps not feel authorized, to send a delegation here.

I have, therefore, communicated to you these facts at this time, that you might know something of the present state of things here, and, if you think it best, might write to Constantinople immediately, advising the Committee ad Interim to send a delegation here, if they see fit, to inquire into the affairs of this station; so that they may feel authorized to send it, if they now have any hesitancy about it. I know not whether they have or not, but suppose they may have.

As affairs seem to be coming to a crisis, such a delegation should come as soon as may be, and by all means, some time previous to the annual meeting of the mission. For this reason I now write you.

This intelligence, I know, will give you great pain; but I am sure, not greater than it gives myself and Mrs. Ladd to be connected as we are with the facts communicated.

Yours truly,

Daniel Ladd

Smyrna, Feb. 22. 1866.

Rec'd March 19.

Ans'd: March 26.

V Pub'd Ext.

Constantinople Jan. 9th 1867.

Rev. N. G. Clark D.D.
Secretary of the A. B. C. F. M.

My Dear Sir, My special object in writing this is to inquire whether Rev. H. J. Van Lennep has withdrawn from the files at the Missionary House his letter to Dr. Anderson dated Smyrna July 28th and Aug. 8th, 1866? After I had decided to leave Smyrna, I felt that that letter was so unchristian in its spirit, and so grossly incorrect in many of its most important statements, that it was Mr. Van Lennep's duty to write to the Missionary House to have it withdrawn from the files there; and I requested him on the 14th of Sept. to do so. His reply led me to expect that he would probably do it, though he gave me no promise.

I have recently written him, inquiring whether he has withdrawn the letter, and your letter to Mr. Washburn, in answer to his report on Smyrna affairs has recently been received; and neither from that, nor from Mr. Van Lennep, do I learn any thing respecting the withdrawal of the letter. Will you, therefore, please inform me on receiving this whether Mr. Van Lennep has withdrawn the letter or not.

We are very happy in having our daughter with us again, and especially is her mother assisted and comforted by her presense and readiness always to lend her helping hand. In this great city there is missionary work enough for all who have a heart to labor for their Master. Our son now 17 yrs. old we hope soon to send to the United States to be educated, but find it difficult to decide about the time, as his health is not so firm as we wish to see it, before ~~we~~ we trust him to go alone without me or his mother.

We are now during this week of prayer holding **daily** meetings in connection with our native brethren, and they have been well attended thus far, and I trust will be productive of good results. The outpouring of the Holy Spirit is what we all most need, and for this I am sure many are sincerely praying.

Both our daughter and Mrs. Ladd send you their special kind regards, and we all thank you and Mr. Ward, and the Prudential Committee for all their kindness to Carrie while she was in the United States.

Most truly yours,
Daniel Ladd

Constantinople —

Jan. 9. 1867

Rec^d Feb. 6. 1867

Ans^d Feb. 18/67

Van Lennep letter — recalled

Bebek (C'ple) April 2. 1867

Rev. N. G. Clark

Dear Brother

A few days since, in conversation with Rev. Henry Schauffler, he requested I would send you some facts respecting the Bible Woman's work on the coast of the Bay of Smyrna, I declined doing so then, but as I am sending a "Report" to the young ladies who are aiding in this work, I have concluded to enclose it in an envelope to you, if you would like to look at over, you will find in the latter part of it some of those facts which seemed to interest Mr. Schauffler. Will you then please to enclose it in an Envelope and direct it to "Mrs. Mary Bussey, City Hotel, Utica N.Y."

My dear brother, in the Missionary work, we feel that you have a deep interest with us in this work, or I would not venture to send you this hastily written Report. Your letters make us feel this. They are precious to us also individually. Many thanks for these & all the kindness you have shown our daughter. May the Lord bless you abundantly in His service. Your sister in Christ

C. H. Ladd

Constantinople, Apr. 2. 1867.

Rec'd April 25. ✓

a. June 19

Smyrna May 5th 1866

Rev. R. Anderson D.D.
Secretary of the A.B.C.F.M.
Boston,

Dear Brother,

I Know you will be anxious to hear about our affairs here, and therefore I would say, that soon after I last wrote you, Mr. Van Lennep saw fit to advise some members of the church and two other persons, to form a new church, without a council or advice from any one else, and to recognize this new church by administering to it the Lord's Supper and receiving into it other members. The only course left for me was to protest against all this, and to write to Constantinople for a delegation from the Committee ad Interim to come to our aid. There was unavoidable delay in their coming; but on the 25th ult. Messrs. Riggs and E. E. Bliss arrived, and after hearing what Mr. Van Lennep and myself had to say on the 26th and 27th, they gave us their views and advise, in which we both acquiesced; and as it was agreed by all that the new church must be given up as an irregular movement, and that the two parties in our church be advised to call a council of churches to examine the state of the church, decide some important questions respecting membership, and give it advice as to discipline. Mr. Van Lennep and myself were brought together again as to policy, and I expressed to him, as I now do to you, the hope that we should never again in our work come to a point where we shall feel bound to take diametrically opposite courses, for then we should have contention, but that I was disposed to cultivate peace.

The new church-organization and recognition has been the occasion of much scandal, but I hope it will now be counteracted very much, and that the council which is to meet here next week will be able to set things right in the church, so that we shall go on with our labors harmoniously, and under more favorable circumstances in some respects, than heretofore. The great subject which separated us from each other in our policy was the matter of new church-organization; and as that is now abandoned, I trust that no other obstacle will be found in the way of that harmonious coöperation which is so essential to prosperity in our work. Several of the brethren and congregation are indeed very much alienated in their feelings from Mr.

Van Lennep, and it remains to be seen how this will operate. I hope much for a good spiritual influence upon our church and people from the presence of the native pastors and other delegates who are to be with us next week. Nothing but the Holy Spirit can remove all our difficulties, and make this church, as it should be, a shining light in this dark city; and I hope we shall all deeply feel the necessity of earnestly praying for this.

Yours of March 26th is received, and I have just showed it, and a copy of my letter to which it was in answer, to Mr. Van Lennep, although I have had no intention, since Messrs. Riggs and E. E. Bliss's visit, to refer any matters between us to our Annual Meeting.

Most truly yours,

Daniel Ladd

Smyrna, May 5. 1866.

Rec'd May 28.

Ansd July 5/66

Constantinople June 4th 1866.

Rev. R. Anderson D.D.
Secretary of the A.B.C.F.M.
Boston,

Dear Brother,

I came to this city to attend our annual Meeting which has just closed, and hence I write you from this place. I have purposely delayed writing you, about the return of our daughter to Smyrna, till after this meeting, and would now say, that it is our plan to have her return to us as soon as may be, after she finishes her studies at Mount Holyoke in July. Her mother is far from being strong, and needs her help and society very much. And we expect that she will not only assist her in the family, but also in her missionary labors in the families of the Protestants, and in Armenian families also, where there is now a favorable opportunity for labor of this kind. We wish, therefore, to have her return by the first good opportunity, after she finishes her studies in July, as we know that this is her wish also. She will of course correspond with you on the subject, if she has not already, and you will mutually arrange the matter when the time comes. Mr. Herrick and family

Smyrna. May 5. 1866.

are expected to return early next fall, and if they should, it would be a good opportunity for her to come with them. You, however, will know better about this than I, and will make such provision for her return as you shall think proper and advisable.

You will observe that the report of the Smyrna Station this year is very brief. I purposely made it so, in order to avoid touching upon any of the unpleasant difficulties, which have arisen there, and have affected more or less every department of our work. I trust, however, that the grand difficulty, viz. the formation of a new church, being now disposed of, by the action of the council of churches just held there, we shall now go on prosperously in our labors.

You will notice, that, in the minutes of our annual meeting, a disagreement of the Smyrna Station is refered to, respecting the employment in our service of Avedis, one of our native helpers; and the mission advise us to dismiss him at once. I wish to say, by way of explanation, that Avedis is from Tocat, and was taken into our employment on the recommendation of Mr. Van Lennep who still wishes to retain him.

I, however, have become convinced that Avedis is not a fit person to be employed in the service of the Board, especially since he was the leader of those, who formed the new church; and hence the mission have thought proper to advise us as they have on the subject, which advice I trust we shall harmoniously follow.

I have shown to Mr. Van Lennep, according to your suggestion, a copy of my letter to you written in March, and also your letter to me in answer to it. I do not see why you made the remark in this, that it is the opinion of the gentlemen at the Missionary House that Mr. Van Lennep should remain in Smyrna; as the place of his future residence was not alluded to in my letter. As you advised me to show your letter to him, it was an expression of your and the other gentlemen's opinion to him, and might lead him to infer that I had previously written to you on the subject.

Most truly yours,

Daniel Ladd

I [illegible] have been convinced that there is not a fit person to be employed in the service of the Board, especially since he was the leader of those who formed the new church, and the missionaries have thought proper to advise us as they have on the subject, which advice I trust we shall [illegible] follow.

I have [illegible] with this [illegible] regarding [illegible] a copy of my letter to you [illegible] also your letter to me in [illegible] I see that you wrote the [illegible] to the opinion of the gentlemen of the Missionary [illegible] that Mr. [illegible] at the place of his native [illegible] was not alluded to in my letter [illegible] you [illegible] to show your letter to him, [illegible] of yours and then [illegible] to him [illegible] him to [illegible] that I had previously written to you on the subject.

[illegible] Yours [illegible]

Daniel [illegible]

Constantinople, June 4. 1866.

Recd June 28.

Ans^d July 5th '66

Return of Daughter

Prud. Com.

Avedis

Constantinople June 1st-1867.

Rev. N. G. Clark D.D.
Secretary of the A. B. C. F. M.
Boston,

My Dear Sir,

You will see in the minutes of our Annual Meeting which has just closed a vote approving of my returning with my family to the United States on a visit; and it seems appropriate that I should write you a few words respecting it.

You will naturally expect me to mention concisely the principal reasons which have induced both the mission and myself to deem such a course advisable. I will endeavor to do so.

1. You will see from the minutes of our meeting, that it has been thought best to commit the whole management of the work among the Armenians at this station to Mr. Trowbridge for one year, as he is better acquainted with these native pastors and with the church-members of these churches, than any other

man. Mr. Washburn is indeed associated with him, but he belonging to the Turkish department, this is merely nominal. This arrangement makes it more easy for me to leave the work now, than it probably would be at some future time.

2. It seems very desirable that Henry my only son, now 17 yrs. old, go to the United States this year at any rate to finish his education; and his mother feels that she must go with him, because of his health not being sufficiently firm to trust him to go alone to an academy and take his chance till a year or so has proved what he can endure in a New-England climate; but for Carrie and myself to remain here without them seems not advisable; for.

3. Her health has not been such since she arrived here as to warrant such a course. She has had since last fall frequent attacks of billiousness, doubtless caused by the climate, producing sick-head-ache and much vomiting, and has derived no apparent benefit from medicine. These attacks have been so frequent as to give us much anxiety, and she must obtain relief, if possible, soon; and probably nothing promises more

benefit, than a voyage to the U. States and the change of air which this would afford, though we feel very sorry to think of her returning so soon after her arrival here.

4. Both Mrs. Ladd and myself need the advantage of a visit home in order to recruit. We have been greatly worn and wearied by the trials and changes of the past year. I am suffering now from an affection of the liver, not very severe yet, but requiring attention before it becomes worse; and Dr. Pratt now here as delegate to our mission, tells me that a visit home will doubtless set me all right again. I have taken medicine, but it gives only a tempory relief, the same difficulty soon returning again. We both also feel that we are growing old, our vigor of former years is gone, though we hope with due care to be able to do service yet in our Master's vineyard. We love as ardently as ever the missionary work, and it fills our hearts with joy inexpressible to see what progress has been made in it in this field, since we first entered it. The work at this station at least has arrived at a crisis, and what seems singular, such a crisis that it is far better for the

pastors and church-members, who may be disposed to complain of our policy now adopted, to have only one missionary to complain to, than to have more. This I think is the feeling of us all, and Mr. Trowbridge seems to be the man to occupy this position for the present, making it easy for me to leave now, compared with some other time.

Such are the principal reasons for our visit home; and it being decided that we go, it seemed necessary that we go immediately, and we now expect to set out in about a month or 5 weeks, though we cannot tell whether we can find a steamer just when we may wish to go. On my arrival, I must make it my chief object to recover health and strenght. I have also a hard job of dentistry to be performed, not only to aid me in mastication, but to enable me to speak with less difficulty than I now do. I shall be very glad to see you and become personally acquainted with you, as also to see the other secretaries with whom I am already well acquainted.

With kindest christian regards
till we meet,
Yours most truly,
Daniel Ladd.

P.S. I have not asked in this for permission to come to the U. States, because I expect to leave so soon, but trust that the Pru'd. Committee will be entirely satisfied with my proceeding according to the vote of the mission. D.L.

Cons'ple, June 6. 1867.
Rec'd. June 24.

Bible House N. York
ug. 31th 1867.

Rev. N. G. Clark D.D.
Secretary of the A.B.C.F.M.
Boston,

My Dear Sir,

I have just arrived here this morning with my amily in comfortable ealth. I expected to ave taken a steamer hich would have rought us directly o Boston, but as

by the aid of a
friend we got a
cheaper passage b
coming here, I co
cluded to do so; an
our voyage has b
pleasant, only qui
long. We sailed o
14th

Will you pl
send me here an
letters that may b
waiting for me, a
we shall be here
and in the vicinit
a few days, and m
not come to Bost
at present unle
necessary. In has

Most truly yours

Daniel Ladd

Rev. Daniel Ladd.

New York, Aug. 31. 1867.

Rec'd Sept. 2.

Ansd " "

Bridgeport (Conn.) Sept. 9th 1867.

N. G. Clark D.D.
Secretary of the A.B.C.F.M.
Boston,

Dear Brother,

Yours of 2nd inst. is received, I think I forgot in my last to acknowledge the receipt of yours with enclosure sent to me in London.

I herewith send my accounts of traveling expenses to Mr. Ward. One item viz. "Traveling and hotel expenses in Paris - £ 25-2-8," I thought might need some explanatory remarks.

We wished very much to pass through Paris, as the opportunity seemed so good, especially as I had never passed through any part of Europe before, always going by a sailing vessel between Boson and Smyrna. To go from Constantinople by French steamer to Marseilles, then by rail-road would be expensive, besides having to pay for our extra baggage, as the French are particular in this respect. We had an opportunity of taking an English steamer which runs between Odessa and London chiefly for carrying cargo, but with tolerable accommodations for a few passengers, and though the voyage would be longer, the price was much less, being forty-eight pounds sterling for us four, and nothing extra for baggage. We therefore took the English steamer, calculating to save enough in expense to nearly pay our expenses from London to Paris, as we could go cheap taking a return ticket from London to Paris, leaving our baggage in London. We did so, after ascertaining by a friend in London (who helped us in our endeavors to economize expense in order to accomplish our wishes) that we could by his aid get a reduction on our fare from Liverpool to N. York, which we did paying but £52-10-0 for us four persons which is £13-2-6 for each. By managing as we did, we saved from the ordinary fare from Constantinople to England, and from there to N. York about twenty pounds sterling, which falls a little more than five pounds short of our expenses in Paris, our expenses there being greater at the hotel than I had expected. I trust, however, the Prud. Committee will be satisfied with my expenses, taking the whole from Constantinople to N. York.

I have had my teeth extracted in N. York preparatory to having a new set inserted, which I expect to have done in some ten days or so. In consequence of this probably to a great degree, my health has not been good at all since I last wrote you. I hope to be able to decide before long something respecting our residence for the winter.

Please accept the kind regards of of each one of us.

Most truly yours,
Daniel Ladd

Sept. 7.
Rec'd Sept. 10.
Ans'd

East-Burke, Vt. Oct. 7 1867.

Rev. N. G. Clark D.D.
Secretary of the A.B.C.F.M.
Boston,

My Dear Sir,

Yours of Sept. 2nd was duly received. Soon after I last wrote you, I found my health too poor to admit of my attending the annual meeting of the Board, as I had hoped and designed to do. After visiting friends in Bridgeport, Conn., we went to Middlebury in this state, where I left my family at Dr. Kitchel's for a few days, and arrived here on the 5th inst., where I have an unmarried brother, and a married sister residing. My brother-in-law is a farmer, and I intend to try taking some moderate exercise every day with him, when the weather does not prevent; and I hope this with the invigorating climate will serve to restore my strength. I am not able to preach, and my first care now is to regain my strength. My wife and son will remain in Middlebury this winter, taking board and lodgings in a family which keeps a small school for young ladies. It is yet doubtful whether I shall join them or remain here. At present this place promises better for my health. Carrie hopes to find an opportunity to teach French if she can, if not that, something else.

In considering what allowance I need for the year, these facts present themselves;

1. I am unable to earn any thing at present.

2. I have bought and must buy winter clothing to the amount of $250, more or less, for myself, wife and son.

3. None of our relatives are in circumstances to give any of us board, and we must hire it.

4. I have paid for traveling from N. York and transporting baggage, in order to reach our friends above $68,; and $40, for dentistry, expecting to pay more for this during the year, making $108, paid for these items.

5. Every thing that we need to obtain with money is surprisingly dear here in Vermont as well as elsewhere.

So far, therefore, as I can see for the present, it seems to me that I shall need $2,000, currency, to get through the year. I shall endeavor not to ask the treasurer for so much, if I can avoid it, but do not see how I can at present mention a smaller sum.

Till I inform you otherwise, my address will be East-Burke, Vt.

Most truly and fraternally yours
Daniel Ladd.

Oct. 7 — Ansd 20/69

East Burke Oct. 15 - 1867.

Rev. N. G. Clark D.D.
Secretary of the A. B. C. F. M.
Boston,

My Dear Sir,

Yours of the 10th inst. is before me. I was quite taken aback by its contents. I am confident that you and the Prudential Committee wish to do, and will do, what is proper and right respecting my support during my visit in this country; and as this is all that I want, I am sure that they and I shall not have any great difficulty about it. We have had none for 31 years, and I think we shall not begin now.

When I wrote you about an allowance for the year, I did not understand you as wishing to have a salary fixed for me for the year, so that I should receive nothing more, nothing less. Had I so understood it, I should not have mentioned a sum and then have said, I should endeavor not to ask the treasurer for so much, if I could avoid it. When I was here ten years ago on a visit, no such thing was done, nor did I know that since then salaries have been given to returned missionaries. But now I understand from your last, that you was wishing to agree with me upon a fixed salary, and not that you was wishing to know as nearly as you could what probably would be my expenses for the year.

You requested me to "settle upon such an allowance for the year" as I might need. Had I considered your words more, and known the Prudential Committee's recent practice better, I should doubtless have understood, that you wished to have a salary fixed for me. But as it was, after looking about some to see what arrangements we could make for living, I wrote you as I did. I did not ask for a salary, as you seem to suppose I did, but wrote to comply with your wish, as I understood it.

You say, on the subject of allowance for the year you think I must be under some very grave misapprehension; and you mean, of course, a misapprehension respecting the sum I shall need. It is probable enough, that I was under such a misapprehension, and I may be still. I have been in this country but a short time, since prices have so greatly changed. And since I have been here, I have continually heard from all quarters complaints about enormous prices. My experience, so far as I have had to pay for any thing here, has coincided with these complaints. After coming to Vermont, where I expected things would be cheap, if anywhere; I still found very nearly the same high prices. I was surprised at them. As keeping house is with us out of the question, I inquired about board and lodging, and heard of none short of $8, per week, exclusive of washing, which was also dear. I wrote you according to the knowledge and experience which I had gained; and surely I cannot say that I was not under a misapprehension. My experience had been short, and I was not prepared to decide about a salary.

It has occurred to me, that we may not understand each other, respecting the meaning of the phrase, "the year", as used in our letters. I mean by it a year from the day of my arrival in N. York, so that my expenses for the time we stopped in N. York to rest, hear from friends, &c., and the expenses of my dentistry, and of our traveling to Vermont, would be included in the year; but perhaps you mean by this phrase a year from the time of ~~the~~ arrival of myself and family at our permanent place of residence; or possibly you mean the remainder of the Board's financial year, not considering these extra expenses; for I cannot suppose the gentleman of the Prudential Committee with whom you conferred, would have expected me to pay these expenses, two items of which were $108, (the other one I do not yet know) out of an $800, salary a year, commencing the day I arrived in N. York.

I do not suppose, that you mean to intimate that the returned missionaries mentioned in your letter, actually lived on the sums placed against their names as giv them from the Board's funds. They had and have other sources of support, most likely from relatives, and their ability to preach. It is obvious that a missionary who is able to preach and go from place to place amongst christians, will receive more wages an gifts, than a feeble man who cannot preach. Does their case then agre with mine or not, in this respect? Besides, I have already me tioned, that my relatives are not in circumstances to board either of us, and I now add, that I cannot expect much help from them at all as to support. I would beg sooner than be dependent upon them. My brother-in-law, with whom I am now livin has a small farm which he has cleared up, and with hard wor and rigid economy, has hitherto obtained a comfortable living on it, and raised a family, but has not to this day been able to pay up for it, and is paying interest from year to year on the remaining debt. I would never think of living with him without giving him a compensation, nor have I any idea, that you would wish to have me. It would not be for the interests of the Board or its blessed work, for me to put myself upon my relatives for any considerable part of my support. As you have presented the case of other returned missionaries, I would say, that I am perfectly willing to have it ascertained from them what proportion of their actual support was and is provided for, by the sums given them from the Board's funds, and what proportion is provided for by other means; and then have the sum given me estimated accordingly, taking into account whatever I may be so favored as to receive from other sources than the Board's treasury.

Or as you say in your letter, "I doubt if the churches and pastors in Vt. would not esteem $1000, a large sum"; I would say, that I am entirely willing to leave it to them in any way proposed to decide the matter. I would readily accept what, for instance, the pastors of the county where my family reside may decide is a proper economical support for me in my present circumstances.

Or I am willing to make the experiment for six months from my arrival in N. York, and render my accounts to the treasurer at the end of that time. I may be under the misapprehension still which you mention, but if so, I wish to be convinced of it. I have already mentioned my expenses in traveling to Vt., and for obtaining a new set of teeth. I would say also, that before purchasing clothes, I consulted friends acquainted with prices, and purchased only ordinary ones, and have already paid and agreed to pay for winter clothing and boots for myself and son alone $187,50. Looking at the tenor of your letter, I cannot say that I am yet prepared to agree upon a salary on the basis of it. To me further experience seems necessary.

I trust I feel as truly, if not as deeply, as you, the truth of what you say respecting your stewardship of moneys given to extend the blessings of the gospel to the benighted and perishing. I hope I do not need instruction on this subject, though I doubtless need to be more deeply impressed, and I take it that your remarks were intended for impression. You do not, any more than I, deem such moneys misapplied, when used for the proper economical support of returned missionaries in my condition. Such a support is all that I want.

With these explanations and remarks I leave the subject, truly sorry that an occasion has arisen for me to write on it as much as I have.

Affectionately yours in the gospel
Daniel Ladd

East Burke, Oct. 15. 1867.

Rec'd. Oct. 21.

Ackd Nov. 2

Mrs. Ladd

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Middlebury Nov. 20 1867

Nov. 29th Ans

N. G. Clark D.D.

Dear brother in Christ,

both before and since we left Constantinople, knowing that you take a deep interest in very department and particular of our nissionary work, I have been wishing to communicate with you on the subject of our Bible omen in the East; but have felt unwilling o take any of your time for correspondence y letter. I had hoped also that we should e you either in Boston or at the Meeting the Board in Buffaloe, but my husbands ealth disappointed us in this last respect. Some ladies in Utica and Detroit ho have assisted in the support of two . women and two pupils (prospectively ible women) at the Marsovan Female eminary, just after our arrival in the States urged me to visit them and give hem further information respecting this work offering to pay all my travelling Expen

After my husband was able to go to visit
family friends in the north of this State
accepted of their invitations, and instea
remaining eight or ten days as I had inten
among these friends, I was induced to ex
the time to nearly five weeks, and visit
Milwaukie as well as Utica & Detroit.

I did not hold public meetings, or m
speeches, but met the ladies young & old
the children, in their parlors and the S.
and talked with them about the missionar
particularly that relating to females & scho
and I think I have never before seen su
an eagerness for information on these su
such a desire to know what they themsel
could do to assist in sending the Gosp
to their own sex among the heathen or
Mohamedan & nominally christian la

I found many ladies, at the West, and als
who had communicated with ladies in
and New York, desiring an organization
their own for the support of Bible women

i foreign lands. I did not give my pinion in favor of this effort, for I do ot feel sure that ladies in many different ties or villages would cooperate easily with ach other on this subject. From what I have served, I think, small Associations of ladies, bbath School classes, or individuals have quired a much deeper interest in the foreign issionary work, by selecting through our issionaries, *Bible women*, *Colporteurs*, or *dividual pupils* in the Mission Schools, be supported by their contributions, sympathy d prayers, and that such efforts instead withdrawing any thing ~~from~~ the funds of e A.B.C.F.M. Board, really add to them, d greatly increase a deeper and more miliar interest in the different Missionary elds. The correspondence that is carried between these beneficiaries & their supporters dds greatly to this effect. I am aware that m not giving you any new light on this subject, t before leaving Turkey two or three of our Mis-naries intimated to me that "The Committee"

at home, might not approve of my rec
funds from S. Schools & "Young Ladies' Associat
for the support of B. women as I had done, (b
always sent through the Treasurer of our Board
never appropriated without consultation with & th
approbation of other Missionaries in the vicin

My principal object in writing you is to ask,
it does not meet your approbation or that of the Pru
Committee, that I continue to send through our
Treasurer, or rather that these donors send direct
to him, funds for these specified objects? I have de
receiving any new ones, until I could act more
derstandingly.

For some reason, I have not r
my usual letter from husband this week bu
trust he is still improving in health. Carrie h
failed in obtaining such a situation as she des
for teaching on account of the lateness in the sea
but has just agreed to supply their three months S
School in Cornwall near us this winter, Henry is a
engaged in his studies preparatory to entering College
I speak thus familiarly of ourselves, for I feel
you take a particular interest in all your missi
and their children. Very affectionately,

Your Sister in Christ, C. H. Ladd

East Burke Nov. 7th 1867.

Rev. N. G. Clark D.D.
Secretary of the A. B. C. F. M.
Boston,

Dear Brother,

Yours of the 2nd inst. is received. I am glad to learn the usage you mention. I think it good, ~~and~~ and herewith forward to the Treasurer the account of the expenses of my family, previous to reaching Middlebury.

You ask whether I have one or two children dependent on me. I would say in answer, my son is wholly dependent on me. My daughter is not, only so far as this; she is seeking employment, and in the mean time until she finds it, she has no home elsewhere than with her parents. When I came from Middlebury, she was expecting to teach in a private family near the Hudson river; but she has been disappointed by another lady obtaining the situation first, and has been since seeking another unsuccessfully at my last advice. She can teach any thing in the course of study at Mt. Holyoke, and also the French language which she speaks. We arrived too late in the season for her to find a situation as French teacher in any seminary; as arrangements of that kind for the year are usually made some time beforehand. I expect her, and she earnestly desires, to find a situation, and then she with health will, of course, be able to take care of herself. I am happy to say, that her health is better, than when we left Turkey. She has had but one hard, billious attack since we left Constantinople, and that was at London. The voyage and change of climate seems to have been very beneficial to her.

The facts which you have ascertained respecting the price of board at Randolph, St. Albans, Montpelier, and Burlington, are doubtless reliable and are therefore satisfactory.

At Randolph	you say it is from $4, to $5, per week,	medium	$4,50
" St. Albans	" " " $5, to $7, " ,	medium	6,00
" Montpelier	" " " " " "	"	6,00
" Burlington	" " " " " "	"	6,00
		4)	22,50
			5,625

This estimate then gives five dollars, 62 cts. and five mills as the average price of board per week and this sum multiplied by the number of weeks in a year gives $292,50, making $877,50 for a year's board for myself, Mrs. Ladd, and our son. If you will present these facts and figures to the Prudential Committee, and they see fit to add to this estimate for board what they consider a proper sum for fuel, light, washing, and clothing, I shall be fully satisfied with it as my allowance.

But if the Prudential Committee decline doing this, either because they expect me to obtain a part of my support from other sources, or because they think my son's expenses for board light, fuel, and clothing, ought not to be put into this estimate, then please inform me, and I will accept whatever allowance they may see fit to give. Perhaps your views and mine, on one or both of these points are not alike. If so, let us understand each other. Perhaps I am wrong and if so, I am desirous to be set right.

Yours very fraternally
Daniel Ladd

East Berkshire, Nov. 27, 1867.
Rec'd. Nov. 30.
Ans Dec 3

East Burke Ap. 22-1868.

Rev. N. G. Clark D.D.
Secretary of the A. B. C. F. M.
Boston.

Dear Brother,

You will be glad to learn, that my health has much improved during the winter. I have taken daily exercise out of doors whenever the weather did not prevent, usually chopping or sawing wood; but preached only twice previous to April 1st. I am now supplying the pulpit here, for the little church which is aided by the Domestic Miss. Society, the minister who has been here two years having just left them. It is rather an experiment for the present. I wish to see how my strength will hold out in preaching, and be doing good as I have ability and opportunity. Mrs. Ladd is in comfortable health, and will come here in a few weeks.

Most truly yours,
Daniel Ladd

East Burke, Apr. 22. ^

Rec'd April 25.

Ans'd —

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East Burke June 24th 1868.

Rev. N. G. Clark D.D.
Secretary of the A. B. C. F. M.
Boston;

Dear Sir,

I suppose you will receive about this time the documents of the annual Meeting of the Western Turkey Mission, and I wish to ask you a question, bearing on my future movements, which you may be better prepared to answer after reading them. My question is, Do you, as far as you can judge, think there is important work for me at Constantinople? Great changes were thought not improbable there, when I left last year. I have written there on the subject, but wait for an answer.

I write now because, in case I do not return to Turkey this year; I wish to have some boxes of table-linen, bedding, and books, now at Constantinople, sent to me early this fall; as in that case I shall then, D. V. wish to commence keeping house on a small, economical scale. We do not wish after that time to be boarders here and there, sometimes together, sometimes not, as we have thus far been.

Most truly yours
Daniel Ladd

East Burke, June 24. 1868.

Rec'd June 25.

Ans'd " 26

P. S. Please hand this to Dr. Clark, and so I can answer his question in his of June 26th without writing him a separate letter, by saying, that I have been able to supply the pulpit of the church here since April 1st, but do not expect to do so much longer. My health is not quite as good now as it was before the very hot weather of this month.

Yours,

Daniel Ladd

Recd Aug 13. 1858.

Rec'd. July 13. 1868.

East Burke Oct. 14th 1868.

Rev. N. G. Clark D.D.
Secretary A. B. C. F. M.
Boston,

Dear Sir,

Yours, with a copy of a letter written to you by Dr. Van Lennep, is received. In order to give you a correct idea of the unreliableness of the chief statements of his letter, I will make some quotations from it with remarks.

1. "Rev. dear Sir, Though the little matter to which I desire to call your attention is strictly of a financial character, yet it is mixed up with other things to such a degree, that I conclude I ought to lay it before you, rather than before Mr. Ward."

This can have no other meaning, than that the money, the subject of his letter, ought properly to be looked after by Mr. Ward as treasurer, implying, therefore, that it had been contributed for the treasury of the Board, but had been improperly withheld from it. The truth is, the money contributed at the monthly concert in Smyrna while I kept it, was never intended for that treasury, and none of it to my knowledge ever went into it; but it was contributed for such uses in the missionary work, as the donors, missionaries and native brethren, might from time to time think best. It was for a while sent to aid the work in the Bulgarian field when that was new, afterwards it was thought best to retain it at Smyrna for use in our own field. Mr. Ward has no more to do with any of those funds, than he had with the money given in Smyrna to build the church there. Mr. V. therefore represents me in this letter as appropriating to a private use money which rightly belonged to the Board's treasury, which representation is false.

2. "As however Mr. Ladd and I were the largest givers, we sometimes agreed to spend some of it for particular purposes, without consulting the meeting: thus we paid P.s 252, for rent of chapel in Aidin for 1864 for which the Prud. Com. had made no appropriation."

It might truly be said, that the two missionary families ~~families~~ were the largest contributors, while Mr Dodd's family were in Smyrna, but after Mr. V. came there, very much less was contributed at the concert than before and most of the concert fund which I kept was contributed without any aid at all from Mr. V. Considerable, if not the greater part of it was left in my hands by Mr. Dodd when he removed to Marsovan, he having been station treasurer.

The words, "we sometimes agreed to spend", convey a false impression. The instance mentioned, as an example of the manner of our sometimes appropriating to certain uses the concert fund, is the only one in which the missionaries ever voted to spend any of that money without consulting the native brethren; it is the solitary exception, and was contrary to our previous habit. But because missionaries of the station had been the largest contributors to the fund, Mr. V. and myself voted as he here states. The words "*purposes*" and "*sometimes*", and then the mention of the only case of the kind which ever occurred as an example, make the main statement of the writer here a misstatement.

3. "You will remember that in the summer of 1864 we had an Ecclesiastical Council here, which decided "what individuals should be considered members of the Smyrna church"."

A council of native pastors met in Smyrna not in 1864, but in 1866. This is probably an oversight of Mr. V.'s. That council *did not* "decide what individuals should be considered members of the Smyrna church," but what individuals might become, on certain conditions, members of the future Smyrna church, which they contemplated organizing; but they adjourned without organizing it.

4. "Mr. L. had promised to carry out the doings of that council".

This statement has no truth in it.

5. "But as soon as their work was done, he called together the men and women whom the Council had dropped out of the church, on account of their factious spirit, declared them to constitute the native Evangelical Church of Smyrna."

Each statement in this extract is a misstatement, with no truth in it. I will mention a single fact to be considered in connection with one of them. Not a very long time after the council was held, Mr. V. advocated, before the monthly mixed meeting of Constantinople, the novel scheme of having all these members of the church of Smyrna, whom he here says the Council "dropped out" of it, received into one of the churches of Constantinople, and Dr. Riggs, the only missionary present, besides Mr. V. and myself, approved the scheme. Would this fact have occurred, if an Ecclesiastical Council of native pastors had actually "dropped out" of the Smyrna church these members?

6. "About this time came a letter from Yuzghat addressed to the church of Smyrna, and inviting them to send a delegate to the forthcoming ordination in that place. This letter fell into Mr. V's hands; and thinking it a good opportunity to get his church recognized by the churches of the interior, he kept the knowledge of it from me, took out of the monthly Concert fund Ps. 370 without asking my consent or that of anybody else, and sent with it a delegate from his church to Yuzghat."

Here Mr. V. repeatedly uses the phrase "his church". That you may see what ground there was for this, I would observe, that the grand point of difference between Mr. V.'s missionary policy and mine was, that while he maintained at first for a while, that a new church organization made by our native helper Tuedis, with the advice of Mr. V. was the only native evangelical church of Smyrna; and afterwards, that another organization made by pastor Apraham of Rodosto on his own private authority, was such a church; I on the contrary maintained that the old church organized at Smyrna in 1852 was the only native evangelical church of Smyrna. This is all the ground he had for calling that church, my church; and you see from this also how much reason there is to believe, that the object of sending a delegate to Yuzghat was to get this church "recognized by the churches of the interior", when these churches had already recognized it many years, and had never one of them shown any disposition to cease doing so, to my knowledge.

The letter mentioned came into the hands of this church in the regular way by post or private conveyance, I do not remember which.

7. "You know how he came to be removed from Smyrna".

I was never removed from Smyrna. I voluntarily consented to leave Smyrna, and to give up my right to remain there until the question, whether Mr. V.'s missionary policy or mine was right, should be decided by the proper authority; and I did this for the sake of the cause of Christ, being convinced that my remaining there and insisting upon having the question about Mr. V.'s policy and mine decided before I would consent to leave the station, would be an irreparable injury to that cause.

8. "It was only in February that through the efforts of brother Riggs I succeeded in getting a book full of scratchings and with several pages torn out."

Mr. V., instead of writing to me for the book, as was proper for him to have done, if he desired it, wrote to brother Riggs requesting him to speak with me about it, and as soon as he did so, I sent the book immediately to the Book-store for Mr. V. where parcels for Smyrna were always sent. So much for "efforts of brother Riggs".

I did not give it to Mr. V. when I left Smyrna, (and he did not ask me for it after I told him why I wished to retain it,) because it had some private accounts in it, and moreover it contained accounts of all the expenses on boxes forwarded from Smyrna.

to the interior stations, and almost always brethren of the interior would have inquiries to make of me at the close of the year, (I removed to Constantinople in Oct.) about boxes and accounts of expenses, which I could not answer without the book. It was a common blank book, used a little by Mr. Dodd, and being left by him was used by me for accounts, after removing some defaced leaves.

9. "Having ascertained the loss in the Monthly Concert fund, I asked him to pay back the Ps. 370, which he refused, without however attempting to justify himself."

Mr. V. wrote me threatening what he would do, in case I did not pay the money; and I judged it best to take no notice of such a letter, and to avoid all discussion with him on the subject.

10. "Messrs. Riggs, Bliss, and Pettibone applied to him on my behalf, but to no purpose."

Mr. Pettibone never said a single word to me on the subject. Mr. V. wrote to both the other brethren requesting them to speak with me about it, and they did so. I told them the circumstances of the case, and instead of advising me to pay back the money, as Mr. V. seems to represent, neither of them ever expressed to me the opinion that I ought to pay it back, nor do I believe they thought I ought to.

11. "At the annual meeting in 1867, I spoke to him, and so did several of the brethren in private."

Not one of the brethren spoke to me on the subject at that time in private or anywhere else. Mr. V. spoke to me about it, and I avoided much conversation with him, but told him briefly on what grounds I believed he had no right to ask for the money.

12. "He then promised that he would pay back the money, in case the Annual Meeting failed to recognize his church."

I made no such promise. Every word of this statement is void of truth. It would seem that Mr. V. when he wrote this forgot for the moment, that the whole question respecting the church of Smyrna had been, by his and my agreement, left to the monthly, mixed meeting of missionaries and native pastors at Constantinople to decide, and that it was, at the time when he says I made the promise, still in the hands of that meeting, and no one to my knowledge ever proposed to have it taken out of their hands, save his own proposal to the Prudential Committee. I certainly must have been strangely stupid to make the non-recognition by the Annual Meeting of what I maintained was the church of Smyrna, the condition on which I promised to pay the money; while the Smyrna church question was then in the hands of the monthly mixed meeting at Constantinople for settlement, and there was not the least prospect of its being taken out of their hands by any authority whatever. In this extract there is an evident mark of — to say the least — patchwork.

I will make no further remarks, though there is not a little that I have paſsed over, which needs to be corrected, but it is not worth the while. This letter of Mr. V. and the two which ~~ate~~ he wrote to Dr. Anderson of July 28th and Aug. 8th 1866, are quite in the same style; and it seems to me that any intelligent christian, even without a knowledge of the circumstances referred to, would on reading them be convinced that a man who can write thus is not a suitable person to be employed in the miſsionary work; and if he should need anything more to convince him, he might examine what Mr. V. has written to the Miſsionary House about his miſsionary brethren within the last twelve years, and I think his last doubt would be removed.

Yours fraternally,

Daniel Ladd

East Burke, Oct. 14. 1868.

Rec'd Oct. 17

East Burke Nov. 17th 1868.

Rev. N. G. Clark D.D.
Secretary of A. B. C. F. M.
Boston,

Dear Brother,

Yours of the 13th
st. was duly received. I am happy to say, that I have been
le to continue to supply the pulpit of the Cong. church here
nce April 1st, and expect to make up a year here, if
ovidence so indicates. My health continues good as it has been.
had an unexpected opportunity of occupying a house here
s winter, all furnished and without expense, and so at
esent have no furniture to purchase. I therefore do
t intend to ask any thing from the treasury of the Board
present. Thank you, however, for your kind suggestion on
subject.

You will be gratified to know, that we are en-
ying a season of unusual religious interest here. Some
fty conversions, it is hoped, have taken place, in connection
th ours and the Methodist church; and our religious meet-
gs are still well sustained and very interesting.

You refer to my letter respecting Dr.
n Lennep's claims. I have never, since I came to the U.
tes, mentioned his name to any one at the Missionary
use, till I wrote you that. I think however now I ought
mention, that I have a translation of a letter written to me
Turkish, by the members of a church-organization of natives
Smyrna, of which Dr. Van Lennep was then acting as pastor,
ich translation has Dr. Pratt's signature, and it shows that
Van Lennep's translation of the same letter, sent to Dr.
derson, July 28-1866, in his long letter of that date, is so
de, by changing the singular into the plural, the active
ce into the passive, the second person into the third, and
omissions and additions, as to conceal from Dr. Ander-
n an important fact expressed in the original, which it
s for Dr. Van Lennep's interest to conceal from
m. If this translation will be of any service to you, I
ll place it at your disposal. I do not think however

East Burke, Oct. 14, 1868.

that you will see Dr. Van Lennep in this country, whatev
may be done to induce him to come; unless someth
in relation to Dr. Hawe's estate should bring him he
He in my opinion will endeavor at some rate to carry o
missionary labors at Smyrna, his birth place. There is
large, unoccupied field comprised within that station
and it is very promising at present.

Yours very sincerely,

Daniel Ladd.

East Turkey, Nov. 17/1868.
Rec'd Nov. 19.
Ans Dec. 23

East Burke, Nov. 17, 1868.

East Burke, Vt. Dec. 30th 1868.

Rev. N. G. Clark D.D.
Secretary of the A. B. C. F. M.
Boston,

Dear Brother,

Yours of the 23rd inst. was duly received.

In March 1866, some members of the native church of Smyrna, united with three other persons who were not members, and with the advice of Dr. Van Lennep, formed themselves into a church-organization, and he acted as their pastor, administering to them the communion, and admitting members in the usual manner, until the last of the following month, when the organization was given up, on account of its irregular formation. In June following these same persons were organized anew by a native pastor, without the advice or presence of any other pastor or missionary, except Dr. Van Lennep, and ~~Dr. Van Lennep~~ he was formally chosen their pastor and accepted the office.

At that time prayer-meetings were held on Sabbath evenings at one of the houses of the church-members, who did not belong to the new organization, and usually I was present and conducted the meeting. I used to give notice of it at the public service on the Sabbath in our chapel. This new church-organization claimed to be the only native church of Smyrna, and consequently claimed also the exclusive right of ~~[illegible]~~ appointing a prayer-meeting for native protestants, and considered me as invading their rights by appointing the abovementioned prayer-meeting in our chapel, without permission from them; and wrote me a letter asserting these claims, and protesting against my appointing the meeting on my own responsibility. This letter they sent me through Dr. Van Lennep, their pastor, and he sent what he stated to be a translation of it (as it was written in Turkish) to Dr. Anderson at the end of a long letter about me dated, Smyrna, July 28 1866, which letter I suppose you have on file. I will, however, here ~~[illegible]~~ transcribe a copy of that translation, that you may see it in close connection with the true translation. I copied it from a copy sent from the Missionary House to the Constantinople station. I would say first, that the fact which Mr. Van Lennep concealed from the Prudential Committee by this translation, and which the original makes unmistakably plain, is that the church-organization of which he was the pastor claimed the right of hindering me from giving public notice in our chapel of a prayer-meeting to be held at the house of one of the church-members, (whom however they did not acknowledge to be church-members), and it was for Mr. Van Lennep's interest to conceal this fact, because a ~~so called~~ native church would not be apt to be esteemed very highly at the Missionary House, if it was known there, that it claimed the right to hinder an American missionary from giving public notice of a prayer-meeting in a missionary chapel, nor would ~~although~~ Dr. Van Lennep's acts in becoming its pastor and countenancing them in this claim ~~[illegible] its pastor~~. Here is what is contained in his letter to Dr. Anderson abovementioned, which you can find in your files.

"Translation of a letter from the church of Smyrna to Rev. Daniel Ladd.

Honored Brother,

We are compelled with pain to state that your honor is occupying a position of antagonism to the church of Smyrna, both by not showing it the consideration to which it is entitled from you, and by trampling on its right. For you are aware that you have put yourself at the head, and become the leader of certain persons who have been cut off from this church, i.e. the disorderly men who follow the watchmakers; and you are strengthening them in their improper purposes and endeavors, and are thus laboring to injure this church. You are doing what is an illustration of this course, when you give public notice from the pulpit of religious meetings to be held by them, being requested thereto by these disorderly persons; you did so three Sundays ago; we made no complaint, but you did the same again last Sunday. We need not inform you that such notices are given only on the part of the church.

We protest against the course you are pursuing; and are compelled to say, that should you persist in it, we shall find ourselves under the painful necessity of complaining of it, either to Constantinople, or to the U. S., or wherever else there may be a prospect of obtaining redress.

Written by order of the evangel-
ical church of Smyrna.
(Signed) V. Avedis, Scribe."

The following is the true translation, certified, as you see, by Dr. Pratt. I have the translation with his ~~signature~~ certificate attached in my possession, which I here transcribe.

Mr. Ladd, Our Honored Brother,

With grief we state that you are found in a procedure which is contrary and opposed to this church of Smyrna, both by not giving it the requisite consideration, and by endeavoring to trample on its rights. Yes: we aver, that you, taking the lead of certain persons who have been cut off from the church, that is, the disorderly persons who are called the watch-makers, have become their head, and are encouraging and strengthening them in their improper proceedings, and in this way you are holding this church in contempt. Look at your performances in these days also — sabbath before last you rose up and officially from the pulpit gave notice of a prayer-meeting, on the part of these disorderly persons, and we were patient. But this week you rose up, and again, on the part of those disorderly persons cut off from the church, gave notice of a prayer-meeting from the pulpit officially. Such a notice you can give only on the part of the church.

We protest against these your performances; but if you do not hear, and are again found persisting in conduct which goes to overthrow this church; we with grief make known to you, that we shall be under the necessity of making complaint as may be requisite against you, either to Constantinople, or to the requisite quarters in America.

By order of the evangelical church
Smyrna, July 19/66. of Smyrna.
V. Avedis, Scribe.

I have compared the above translation with the original, and find it to be very literal.

Bebek May 31-1867. (Signed) Andrew T. Pratt.

Dr. Pratt was at the Annual Meeting at Constantinople in 1867, when he gave this certificate.

You see from this translation, that the charges brought against me by the so-called church of Smyrna are all reducible to two, (a.) that of holding the church in contempt by becoming the head and leader of the watch-makers; and (b.) that of twice giving notice officially from the pulpit of a prayer-meeting on the part of the watch-makers, disorderly persons. (These watch-makers are two brothers, living in the same house then, and commonly designated among the protestants of Smyrna and when spoken of together by the appellation, "the watch-makers".) though they speak of my endeavoring "to trample on the rights" of the church; it is evident that by this they refer to my giving the notice of the prayer-meeting, from their saying, "Such a notice you can give only on the part of the church;" their view being, that inasmuch as they were the only evangelical church of Smyrna, and Dr. Van Lennep was their pastor, I had no right to perform the pastoral act of giving public notice from the pulpit of a prayer-meeting, without leave from them. "Not giving the church the requisite consideration" is mentioned also, and falls under the first mentioned charge above.

Dr. Van Lennep's translation, as you see, entirely conceals the fact of the second charge abovementioned which was the principal one; and also the fact, that the authors of the letter claimed as a church the right of hindering me from giving notice as I did of a prayer-meeting. He conceals the first fact, by so translating as to make the authors of the letter charge me only with a general course of opposition to their church, and bring forward my giving notice of, not "a prayer-meeting", but "religious meetings", as an illustration of my general course, which by comparing the translations you will see as follows;

First, instead of "the disorderly persons who are called the watch-makers", he puts "the disorderly men who follow the watch-makers"; thus making me the leader of a company, instead of two persons, whom I was strengthening in their wrong conduct.

I will place the next paragraph of the translations side by side.

Correct translation.	Dr. Van Lennep's translation
"Look at your performances in these days also, — sabbath before last you rose up and officially from the pulpit gave notice of a prayer-meeting, on the part of these disorderly persons, and we were patient. But this week you rose up, and again, on the part of those disorderly persons cut off from the church, gave notice of a prayer-meeting from the pulpit officially."	"You are doing what is an illustration of this course, when you give public notice from the pulpit of religious meetings to be held by them, being requested thereto by these disorderly persons; you did so three Sundays ago; we made no complaint, but you did the same again last Sunday."

In this paragraph you see, Dr. Van Lennep interpolates, or substitutes for other words, the whole of the first statement; making the authors of the letter charge me with a general "course" of opposition, instead of charging me with the specific act of twice giving a notice of a prayer-meeting; and then instead of "a prayer-meeting," he puts "religious meetings," in order to make it general, thus concealing the specific charge.

The next sentence ~~following this paragraph~~, of the translations I will place side by side, as it is important.

Correct translation.	Dr. Van Lennep's translation.
"Such a notice you can give only on the part of the church"	"We need not inform you, that such notices are given only, on the part of the church."

The phrase "such notices" in Dr. Van Lennep's translation refers to "notice of religious meetings to be held by them," in the preceding context; while the phrase, "Such a notice" in the correct translation, refers to "notice of a prayer-meeting from the pulpit officially" in the preceding context, as you will observe. You see how completely Dr. Van Lennep's translation of this sentence conceals the fact that his so-called church claimed the right to hinder me from giving public notice of the prayer-meeting. He merely makes them ~~authors~~ speak as if I knew it to be customary for the church to have the oversight of notices given of religious meetings in general. And in concealing this fact, he also conceald another viz, that he was himself countenancing his so-called church in making this claim; for, he stated in the letter in which he sent the translation, that he was the pastor of that church, and that their letter was sent to me through himself.

The Turkish preposition translated in the above sentence "*on the part of*," is the same which he translated in the paragraph above compared with the correct translation, "*being requested thereto by*," and it means, *on the part of*, *with the sanction*, or *approval of*. His translation of it in that paragraph adopted in the sentence before us would make it read, *Such a notice you can give only being requested thereto by the church*. It is very obvious why he translated the same Turkish preposition so differently in the sentence and in the paragraph.

One more sentence of the translations I will place side by side for facility in comparing them.

Correct translation.	Dr. Van Lennep's translation.
"We protest against these your performances."	"We protest against the course you are pursuing."

You will observe that the phrase in the correct translation, "these your performances", refers to my acts, on two different sabbaths, of giving notice from the pulpit officially of the prayer-meeting, which acts the authors of the letter particularly specify in the conte preceding this phrase, having prefaced their specifications with the remark, "Look at your performances in these day also;" so that there can be no question as to the referenc of the phrase. But as Dr. Van Lennep had made the authors of the letter charge me with a general course of opposition to their church-organization, instead of their real charge against me of giving notice of the prayer-meeting; he found it necessary for him here to substitute in his translation the words, "the course you are pursuing," in place of the phrase, "these your performances". Other mistranslations for the sake of agreement, I pass over.

I think it appears painfully plain, that Dr. Van Lennep's translation contains mistranslations, whic served to conceal from the Prudential Committee not only one, but two important facts, which it was fo his interest that they should not know, viz. the fact that the so-called evangelical church of Smyrna of which he was pastor, claimed the right to hinder me from giving public notice from the pulpit of a prayer-meeting for native protestants; and the fact, that Dr. Van Lennep countenanced them in maintaining this claim, and laying it before me in writing.

In closing I will state a fact, which, as it may be of use to the Prudential Committee, I feel I ought to communicate, though they already are in possession of other facts of the same import. It is this. Not long after Dr. Van Lennep's return to Smyrna from Tocat, where he went to build a church for the protestants there, he said in my study in the presence of myself and Mrs. Ladd, that so long as God gave him strength, he would labor in the missionary work at Smyrna, either in connection with the Board, or separated from it. This statement of his made a deep impression on my mind very naturally, and I made a memorandum of it, which I supp is now in one of my unopened boxes of books at Middlebu Vt.

Rec'd Jan. 7. 1867.

Yours fraternally

Daniel Ladd

Show Mr. Ward

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East Burke Mar. 29-1869.

ev. N. G. Clark D.D.
ecretary A. B. C. F. M.
Boston,

Dear Brother,

I write
erely to say, that my
dress hereafter will
Middlebury, Vt.

My engagement to
upply the pulpit of this
ch
as now expired, and
xpect to start tomorrow
or Middlebury, where
shall remain for the
resent, and preach in un-
pplied churches near.

Yours sincerely,
Daniel Ladd

Rev. Daniel Ladds

East Burke, March 29. 1869.

Rec'd March 30.

Middlebury Vt. June 4th 1869.

Rev. N. G. Clark D.D.
Secretary A.B.C.F.M.
Boston,

Dear Brother, In your last to me you say, "As you do not expect to return to Turkey, would it not be well for you to take a release from your connection with the Board, and such retiring grant," &c.

I have not hitherto decided to take such a release, because I have been waiting to see whether there would not occur an opening for me at Constantinople or Smyrna, or perhaps at another station not far interior. Both Mrs. Ladd and myself have felt reluctant to give up all idea of returning to the missionary work; while still we have not considered ourselves adequate to the hardship of going to an interior station, unless it might be one not far interior like Broosa.

I am willing to wait still longer, ~~a year at least,~~ to see what changes time may bring forth.

I am also willing to take a release from the Board now, and such retiring grant as you mention; since in this case also, I should hope (should circumstances afterwards favor it,) to be able to improve an opportunity to return to the missionary work, as Mr. Powers has done.

In considering how much I should require as a retiring grant, the following facts present themselves.

1. I cannot expect to earn a regular income by ministerial labor. No church will wish to have me as a settled pastor, if I were able to be one. Younger ministers are desired. I must earn what I do earn as a minister, by supplying destitute places here and there, as I am able and have opportunity. I have earned nothing in this way now for two months, though I hope to before long.

2. It seems to follow, that I must have a place which I can call home, where I can have a vegetable garden to cultivate, which would save many expenses, and where I should not be subjected to the expense and inconvenience of removal from year to year, as in case of renting a house. Besides, there is the greatest difficulty here in finding

a house to rent, while there are those to be sold. Brother Kitchell and his lady were looking five months to find a house to rent for us, before they found the one which we now occupy; and it is the only one found that is at all adapted to our wants, and is inconvenient in its locality. The owner wishes to sell it, as soon as he can find a purchaser. Still we must live in Middlebury at present, whatever the difficulty about houses. The reasons I need not go into here.

3. I have not sufficient means to purchase a small place like this, and have enough left, with what I may reasonably expect to earn, to be adequate to my wants. The price of this house and appurtenances is one thousand and six hundred dollars ($1,600) and then it would require some four hundred dollars ($400) spent in repairs to make it accommodate us.

With these brief statements, I would close by saying, that at present I make no proprosal of any kind, but only ask you how you think the Prudential Committee would view the matter of allowing me a retiring grant, in case I retire from the Board, sufficient to purchase a small house and garden here, costing from one thousand and six hundred dollars, to two thousand, so that I could then be in a position to provide for myself?

Yours sincerely,

Daniel Ladd

Dear Brother Clark,

Please permit me to add a line to what my husband has written you, to say, that the thought of giving up our Missionary work entirely, is very trying; far more so than it was for us to leave our friends and native land, when we first went out to the East.

May we not have the hope, (though age and health are not so much in our favor as they were ten years since of yet being able to fill some humble niche in the Missionary Service? We are now in the midst of dear friends and valuable intellectual & Christian privileges, yet I would gladly leave them all again to work among the females of the East and I feel now as though I should work, God helping me, as one enjoying the last and best opportunity before going to the *final* *Rest*.

Most affectionately Your sister in

the Missionary work C. H. Ladd

Rec'd June 7.

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Middlebury Vt. April 21st 1869.

Rev. N. G. Clark D.D.
Secretary A. B. C. F. M.
Boston,

Dear Brother,

It has been my purpose for some months to commence house-keeping, when my term of supplying the pulpit in East Burke should expire. For I have not seen, and do not yet see, a desirable opening for me in the missionary work, at Constantinople or at Smyrna; and as to an interior station, I think that the consideration of Mrs. Ladd's and my own health and age should dissuade us from attempting to occupy one. Could we have remained undisturbed at Smyrna, we might now have been laboring there, much to our own satisfaction, and for the interests of the missionary work. But as Providence has, in a very trying manner, brought us into our present circumstances, separating us from our ever loved work; we think it advisable to be no longer going from place to place, but to commence house-keeping. I have, therefore, rented a small house in this village for One Hundred Dollars a year, and we have just begun to occupy it.

This measure is of course attended with considerable expense at the commencement; as we have all our furniture to buy, except a few second-hand articles given us by our friends, who are very kind, and have aided us much. What I have already paid, and must yet pay, for furniture, will amount to about Four Hundred and fifty Dollars. I will not ask the Prudential Committee to grant me this sum, but to send me Three Hundred and fifty Dollars ($350,) to aid me in setting up house keeping. This is all that I intend to ask from the treasury of the Board, this second year of my residence in this country. I am glad to be able to say, that with God's blessing my native, New-England atmosphere seems still to invigorate me, so that I am able to preach and perform pastoral duties, always being careful to take care of myself. Mrs. Ladd was quite sick in February, and was slow in recovering, but she is now well for her, never very strong.

It is of no great consequence to me personally, but for other interests concerned, I should like to know, if you can in one line inform me, what course Mr. Van Lennep in his present position, takes before the people of Smyrna — whether he attempts to vindicate himself, and speaks against the Board and its missionaries; or whether he wisely keeps rather silent. He has a large circle of relatives there, and he might mislead most of them more or leſs, but not his brother Richard, the consul. He understands him well, and has had much grief on account of him.

Yours sincerely,
Daniel Ladd

Middlebury, Apr. 21, 1867.

Rec'd Apr. 23.

Ans^d ap. 28

Middlebury Vt. July 12-1867.

Rev. N. G. Clark D.D.
Secretary A. B. C. F. M.
Boston,

Dear Brother,

The contents of yours of the 25th ult. have been a subject of much consideration, and I have concluded to ask to be released from my connection with the Board, and do hereby make this request.

I know that one experienced missionary at least is now needed at Smyrna, and so far as justice is concerned, I might properly ask to be sent there; but so long as Dr. Van Lennep is there, I suppose the Prudential Committee think, and I also think, that the missionary work there would not be promoted so much by my going there, as it would by some other experienced one of the mission being stationed there. The mission doubtless have got to encounter Dr. Van Lennep's influence henceforth, as an adviser and leader of disaffected natives. His taking that position was the occasion of his and my first disagreement in our missionary policy.

As to the amount of a retiring grant, I have nothing further to say, but leave it entirely to the Prudential Committee, being confident that they will do what seems to them to be right. I sympathize with them in the apprehended embarrassment of the treasury this year, and would say that, since I have a house rented for the present year, whatever sum is granted me, need not be paid to me till after the close of the present financial year of the Board, if that would be a convenience.

Yours most truly,
Daniel Ladd

Rec'd July 14.
Aug 27
P.C.

Rec'd July 14

Cesarea May 15th 1860

To

Rev. R. Anderson. D.D.

Sec. A.B.C.F.M. Boston.

Dear Brother

I improve the first spare hour to give you some account of a recent tour to Nigdeh, an out-station lying four days' journey south of Cesarea. This city has never before been visited by a Missionary except as one passed through it a few years since *en route* from Cesarea to Tarsus. I returned feeling that I had made a pleasant and profitable tour and deeply impressed with the responsibility which rests upon the christian world for the immediate diffusion of the gospel in the wide field of which Nigdeh is the centre.

On the 13th of March about noon I set out on horseback accompanied by our native preacher Br. Garabed and a Turkish officer (Zabtia) who served as guard, guide and groom. Our road the first day lay directly west compassing the foot of Mt. Argaeus. On our left shepherds were tending their flocks among the ragged skirts of the mountain; on our right extended the great swamp whose rushes are used for heating the ovens, baths and salt petre factories of Cesarea, involving the city in perpetual smoke. A ride of six hours in a cold rain brought us to the walled town of Injesu. Here we lodged on a sort of scaffold in a miserable coffee shop with a dozen horses and donkeys a little below us on the one side and as many Turks alternately sleeping and smoking on the other. The foul atmosphere of our close apartment after the drenching we had experienced did not favor sleep. Wrapped in our wet garments like stranded sailors we lay in the dark and *wished for the day*.

Mar. 14. From Injesu our track lay nearly south across a desolate plain to Kara-Hissar a Turkish town put down by some travellers as the site of ancient Cybistra. By order of the Mudir a newly built house was vacated for our special accommodation furnishing the rare luxury of a sitting room separate from the stable. Before we had finished supper a large company of Turks and among them the Elders and chief men of the town, came in to spend the evening. We treated them to coffee, engaged them first with stories of telegraphs and baloons in "Frankistan" then descending upon questions of political economy quickly made a transition to the doctrines of Christianity and from 6 o'clock till 11 preached the gospel with all boldness. They assented to the doctrine of Total depravity, the necessity of an atonement for sin and the superhuman and sinless character of the being who is competent to atone. They agreed also that salvation is only by the prophet whom God was to raise up like unto Moses ("Moosa") and to whom we must hearken. But when we came to the question Is that prophet Christ or Mohammed they all cried out with one accord "There is no God but God and Mohammed is his Prophet". This sudden outburst of bigotry surprised me less than the candor and good feeling with which they had engaged in the discussion up to that point. It was not to be expected that they would surrender the citadel of their faith upon the first assault.

Still they did ~~all but~~ virtually confess that Islamism does not satisfy the wants of the soul and some of the younger men had apparently already begun to think that another religion may be true. After the visitors had left I took up the New Testament saying to our host "You say the New Testament is true, did you ever hear any portion of it? Listen and I will read." "Read" said he "I wish to hear". I opened to the 5th Chapt. of Matthew. He was much pleased with the Beatitudes, remarking that they resembled precepts in the Koran! Meanwhile Hadji (my Zabtia) had come in unobserved by me and standing on the opposite side of the room with his face toward Mecca began to say his prayers. "Does the gentleman's reading disturb you"? asked Garabed. "Not at all—go on" he replied. I laid down my book, however, and sat in silent meditation. "Why did you not proceed" said he taking a seat by my side after he had finished his prostrations. "In prayer" said I "you address the Deity, do you not? Is it not proper that when one is addressing the Deity the rest should keep silence?" "True". "Well, come now and I will read" So I finished the chapter, making explanations as I read. After which Garabed took the book and discoursed till past midnight. The christian doctrines respecting marriage which we had hit upon were particularly unpalatable to Hadji who already had two wives and was thinking of a third. "Our religion" said he "allows us to have four wives and to divorce at pleasure".* An item in the Moslem's creed which reveals a vast amount of domestic wretchedness in Turkey.

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* "It shall be no crime in you if ye divorce your wives &c"—Sale's Koran p. 28
"If ye be desirous to exchange a wife for another wife, and ye have already given one of them a talent, take not away any thing therefrom." Ibid p. 62. See also page 59.

15th. In the morning before we were dressed our gray-bearded visitors had returned bringing others with them. They paid us all manner of respect and deference and desired to hear more, but we had barely time to take a hasty breakfast and bid them adieu.

One hour's ride brought us to the top of a high mountain and the foot of an ancient fortress called Sengibar where, the Guide Books tell us, Eumenes stood a Siege against Antigonus 320 B.C. We could not lose so good an opportunity to visit the spot, and leaving our horses with the ruler of a little village on the mountain we clambered up the almost perpendicular rocks to the fortress. Here we found human bones in places where the earth had caved away, well built reservoirs and a few pieces of very rusty iron and broken pottery which we took for a prize, but nothing of special interest besides the solid walls which standing with their bold outline against the sky amid the winds and storms of centuries are a conspicuous and perpetual memorial of the disruption of Alexanders once mighty empire. From this eminence are seen ruins called Soanli a little to the west where there is a remarkable valley whose almost perpendicular sides for two miles are excavated into chambers, grottoes, houses, ~~toombs~~ tombs and chapels said to be of the Byzantine age. Descending upon the west side of the mountain we continued our journey southward over a fertile plain and at night arrived at a Greek village called Misli. The inhabitants of this village are all Greek - without exception, and exceedingly ignorant. Out of 2500 souls not more than three or four can write or read except the nine miserable priests who night and morning chant their idolatrous litany. The men dress mostly in homespun coarse cotton. The headdress of the women is characterized by a small tower rising from 3 to 6 inches above the crown over which is drawn the indispensable red fez. The houses are rude huts of small stones with enclosures for sheep and cattle which appear to fare quite as well as their degraded owners. The house we occupied - the best in the village - was constructed in the form of an arch and reminded me of underground passages in New York which connect large establishments on opposite sides of the street. Our three horses together with the three yoke of oxen already there kept up heat enough to make us comfortable without fire. We called for beds but the village could furnish none. The inhabitants sleep on the ground between a rug and a bit of carpet. We streched ourselves upon a piece of felt had a small carpet spread over us and spent the night as well as the hungry vermin would allow.

At the request of our host, the Kyahya or ruler of the village, we went in the morning to visit their new church. To our great astonishment we found a large, well built, edifice of hewn stone not surpassed by any Greek Church I have seen in Asia Minor; its spacious domes supported by massive and well wrought pillars; its candle sticks and crosses of a superior quality; its walls covered with saints, angels and devils in various scenes - and in short, the entire apparatus of a Greek Church. A motley throng were assembled: They kissed crosses, touched their foreheads to the floor, lighted tapers before the images of the Virgin Mary, crossed their breasts and went through other senseless performances required by their "holy religion"; the ragged priests meanwhile chanting Ancient and unintelligible Greek in nasal tones with apparently as little feeling of devotion as the iron bar over the gateway which being tinkled by a couple of hammers in the hands of a little boy was summoning the tardy worshippers to this house of prayer! Whose heart would not bleed at such a sight? Who does not pity these poor deluded people gathering morning and evening within these painted walls to receive no spiritual instruction, no words of warning or comfort, but to witness a tedious mockery ~~which~~ ~~can~~ in the name of religion which can have no power to inform the mind or fit the soul for heaven? Blindfold they grope in darkness and, we must believe, are going down to a miserable eternity! May the hearts of Gods people be stirred up to pray for Misli and for thousands of like villages in this empire where the first beam of gospel truth has never shone.

We learned that for the building of this church in which they pride themselves as much as the Jews did in the temple on Mt. Moriah, these poor Greeks had voluntarily contributed one tenth of their income for seven successive years, a sum equal to the tax which they pay the Government. Do the christian people of America divide one fifth of all their receipts between Church and State, or have some of them yet to learn a lesson of systematic beneficence from the heathen?

Topographically, it may be worth recording that the best part of Misli is underground – a discovery which we made too late to get the benefit of a clean room carved in solid rock. Here are artificial caves of very ancient date, with wells, storehouses tombs and all the ~~apparatus~~ expedients for sustaining a long siege. In times of war and rapine the inhabitants gathering their flocks and herds and all their substance into these hiding places, *burrow* with them till the danger be ~~over~~ past. Each entrance from the outer world is guarded by a huge millstone so adjusted that a revolution on half its circumference completely blocks up the door, leaving a single orifice in the centre through which two or three guns can take down any invading force as fast as they fill up the narrow and crooked passage.

From Misli to Nigdeh it is five hours, or about fifteen miles. Here we met with disappointment at the outset. A professed friend with whom we had expected to lodge had not the courage to receive us; our helper's book-stall in the Khan was too strait, nor could a room be found suitable to our purpose. No course was left us but to present my credentials to the Governor and request him to appoint us a place or name a friend who would receive us as guests. And what should the Governor do but send us with an honorable escort straight to the Greek Bishop! We felt the awkwardness of our position at once, but Providence ordered it well. The Bishop could not ~~ref~~ deny ~~us~~ the rites of hospitality to his unwelcome visitors nor could we, under the circumstances refuse to accept them at his hand; and accordingly after a brief interview we were quartered in the Committee Room of the Greek Church! A strange place indeed to receive the timid friends of our cause and lay the foundations of a gospel work in Nigdeh! A pan of coals was sent us, wool beds, and a supper of bread, beans, snails, nameless other dishes and wine. The "messenger ~~had~~ ~~was~~ surprised that ~~never seen~~ a "priest ~~who does~~ should not drink wine! ~~before~~, ~~and~~ himself clownishly exhausted the cup.

Next morning word came that we must leave - that the primates were offended that Protestants whose religion was contrary to theirs should be occupying a room belonging to their nation. We replied that our instructions were "Whatsoever house ye enter into, there abide", and moreover as we presumed they would not wish to take a course dishonorable to themselves, the proper way was either ~~for one of their number~~ to provide another a place for us or inform the Kaim Makam (Governor) that the guests whom he had sent, ~~on account of their religion being~~ having a religion contrary to their could not be entertained. The result was that we were left thenceforth unmolested and with full liberty to receive our friends though with no further care from the Bishop. And there we staid five days living on bread and water, conversing freely with both Greeks and Armenians, praying, preaching and distributing tracts. Not unfrequently did parties come straight by the church door during service to see what these Signiors, as they called us, have to say. Some approved our work, all were respectful and polite, and many went away at least ~~more familiar~~ better acquainted with the New Testament than when they came.

On the Sabbath permission was obtained to hold public worship in the house of one Bairam Oghlu a Greek who though timid at first began to show himself friendly. The priests sufficiently advertised the meeting by early warning the people against the newly arrived "heretics", so that no small stir was made; and while some feared, quite as many were attracted by curiosity. After a pretty close discussion on some of the fundamental doctrines of the gospel while the company were assembling, we adjourned to an upper and larger room. About thirty adults were present and a hundred or more stood listening in the court. Baron Garabed mounted upon the divan near an open window with his Testament in hand preached from II Tim. III. 14-17 eloquently enforcing the duty of studying the Holy Scriptures which are able to make us wise unto salvation. At the close of worship opportunity was given for further conversation; the chorbajis lighted their long pipes; a teacher who had remained below came up; questions were asked and answered leading sometimes into long discussions; Testaments in Ancient, and Modern, Greek, and Turkish were diligently compared and thus nearly the whole day was consumed in eliciting thought and bringing forth treasures new and old from the volume of Holy Writ. This was one of the happiest days of my life. I never appreciated more justly the exalted character of the missionary work - never relished more keenly the *ecstasy* of preaching the gospel to thoughtful minds who hear it for the first time as it is in Jesus. It is truly a blessed work which an angel might covet. And though one's strength may sometimes fail through protracted and excessive labors, ~~and~~ though his head may grow dizzy and his tongue refuse longer to speak, yet shall his heart beat lighter and his pillow give sweeter rest for an honest effort to obey the Master's last and great command.

To narrate all the interesting events connected with our stay in Nigdeh, would extend this letter to an improper length. The congregation on the Sabbath is not a fair index of the work here. Indeed almost no labor has been bestowed upon this city. The youthful and inexperienced Colporter who has been there a few months, converses as he finds opportunity and on the Sabbath gathers a half dozen friends into his narrow book stall for worship. But for so important a centre a more competent man is wanted. "Give us a head - give us a preacher" said many to us "and we will rally around him; but now no man cares for our souls. If persecution arises there is none to defend us, and so we remain." The Millet Bashi or head man of the Armenians with whom we spent an evening is secretly a protestant. Several influential Greeks are in the same condition. They promised to assist Margos in finding a house and one of them offered a room in his own dwelling for a chapel when a preacher shall be given them. The evening before we left, eight young men, Armenians, whom the Colporter had known sometime as reliable though timid friends of the truth came to our lodgings ~~in the Church yard~~ for a special interview and prayer meeting. One was from Ak-Serai, one from Tomarza, one from Kir-Sheher, two from Cesarea; the rest belonged in Nigdeh. We promised them a religious teacher so soon as a suitable one can be found, but exhorted them to make the best use of their privileges and to put their trust only in Christ. At a late hour the church walls echoed our parting hymn and we commended this little flock unto God and the word of his grace.

Nigdeh furnishes an illustration of the growth and expansion of missions which has created the "steadily increasing expenditure" of the American Board and laid upon the American churches the duty of steadily increasing contributions until these doors of the gospel which Providence hath opened shall be closed, or until the young churches in heathen lands shall not only be able to stand alone but also to maintain Home Missionary Societies among themselves. Seven years ago Cesarea was virtually an out-station of Constantinople; now it is a missionary station with its own system of out-stations. Each of these out-stations, again, is itself so to speak a Sun and centre having its own system of primary and secondary ~~plan~~ satellites revolving around it. Thus the new outstation of Nigdeh, hardly yet known to the christian world, is itself the capital of a wide territory. Besides its own neighboring villages of which there are 18 or 20 within a radius of 25 miles having a population of some 30.000 Greeks, it commands also nine other cities or large towns (called mudirliks) ~~each~~ with their several groups of smaller villages. From this centre therefore the seed of the word can be easily sown, and when sown, there will with God's blessing be new demands for preachers, teachers and Bibles. Will christians in favored lands be ready to meet these demands! Standing on an eminence at Nigdeh I looked south to the birth place of the apostle Paul, west to the sites of Iconium, Derbe and Lystra almost visible in the horizon, northward toward the home of the Galatians, - and thought Have missionaries and professing christians at the present day indeed the zeal of Paul and Barnabas? If so how long ere these vast moral wastes shall be reclaimed to Christ?

Nigdeh has strong claims to be made a Missionary station. It should at least be occupied by a well educated and skilful preacher able to cope with polished Greeks and minister to humbler Armenians. The climate is salubrious. The houses usually built of stone are neat and durable, Gardens and vineyards are near, and pure water flows abundant. The population of the city is given as 10.000 Moslems. 3.500 Greeks, and 600 Armenians. Bor, a city 5 miles south but in intimate relations with Nigdeh has a population of 2,000 Moslems 1000 Greeks and 300 Armenians. //

Rec'd. June 28,
Acknowledged Aug 8.

In my next I may speak of our trips to Bor and our return to Cesarea by way of Everek -

As ever Most respectfully and truly Yours
J. Y. Leonard

Marsovan, Turkey in Asia
Oct. 26. 1860

To

Rev. R. Anderson D.D.
Sec. A.B.C.F.M. Boston.

Dear Brother,

The Recording Secretary will please put me down to Marsovan Station. You will probably see fit also (if it be not too late) to separate my appropriations from the Cesarea Station and all appropriations for Marsovan and Hadji Keoy from the Yozgat Station and assign them directly to this. Bro. Ball kindly suggests that one half of the Estimate for Touring in the Yozgat field be appropriated to Marsovan, instead. An addition will need be made of some $ 50. for Postage and Incidentals and an equal sum for Attendance on Annual Meeting. I shall need all the Salary which the brethren of the Mission have twice asked for me $750.

Our Secretary doubt-less early informed you of the action of the Com. ad Interim transferring my location from Cesarea to this place. This movement was determined by the deleterious effect of the climate upon Mrs. Leonard's health in Cesarea and by the necessities of the work in Marsovan, of which I cannot now speak in particular. I arrived here with my family on the 10th inst. // The brethren testified their joy at having a missionary again among them by coming out twelve miles to meet us. They gave us a *warm welcome* and then beneath a cluster of wide spreading walnut trees near the Armenian Monastery we sat down upon the green grass to a rich repast which they had provided. Thus with breaking of bread and giving thanks we entered upon our new charge in Marsovan. Of the work to be done both in the city and among the villages scattered between us and the Euxine I must tell you hereafter. Some foundations will have to be laid, some discover'd amidst heaps of rubbish. But you will be gratified to learn that the Protestants of Marsovan even when left without Pastor, Preacher or Teacher have not forsaken the assembling of themselves together in the house of God. Without clock or bell, the cry of the Muezzin from the minarets of

Turkish mosques summoning the followers of the False Prophet to prayer, is also there adopted signal for worship. Punctual to this cry three times on the Sabbath and twice during the secular days of the week they have been wont to assemble in their plain mud-walled chapel to hear the Holy Scriptures join with their humble deacon in prayer and receive such exhortation as he may be able to give. Much of the time since Mr. Bliss was called away (four years ago) has this little flock been indeed as "sheep having no ~~without a~~ shepherd" even as I find them now with no man - not even a colporteur - to care for their souls. Yet have they not cast away their confidence "which hath great recompense of reward". On each of the Sabbaths since my arrival the congregation has numbered about 100 and what is very encouraging, a large proportion of them young men. Some of these I hope to gather into a class for special Biblical instruction so soon as I can obtain the aid of a native helper.

Though distant four days journey from the nearest Missionary and with the charge of more than fifty thousand souls I hardly expect the Board will feel able to give me an associate, but I shall use my best endeavors to secure a native

pastor for the Church in Marsovan. //
I purposed ere this to give some farther account of tours in the Cesarea field, but it has been crowded out by other duties and must lie among the bye-gones.

// Standing now alone in our new and mostly uncultivated field we feel more than ever shut up to the mercies of our Heavenly Father. Pray for us that we may have wisdom and strength for our varied duties and that the Great Head of the Church owning our labors may be pleased to send showers of grace upon Marsovan and its environs even to the borders of the sea. //

Very Respectfully & affectionately Your brother in the hopes of the Gospel

Julius Yale Leonard

Ack'd Jan'y 17

Rec'd Nov. 30.

Rec'd Nov. 30.

Marsovan, Asia
Oct. 31st 1861

To
Rev. I. R. Worcester
Rec. Sec. A.B.C.F.M.
Boston.

Dear Brother

I do remember my fault this day. Your circular letter dated Dec. 28th nearly a year ago reached me in due season and I purposed to answer it immediately. But the truth is I have been under such a constant pressure of labor ever since my arrival in Marsovan that correspondence with friends in America and even with the Officers of the Board has been utterly impossible. I hope that this apparent remissness will be pardoned when you remember that I have entered a *waste* field, as it were *single handed* having as yet no associate nor even the usual aid of a native preacher and that too among a people of different language from that which I had acquired. A vast amount of work which seems to be of vital importance and cannot be postponed is always before me. Backsliders to be sought out and reclaimed, the persecuted to defend, the sick to be visited and prescribed for whom humanity cannot pass by, schools to be founded and closely looked after, helpers & teachers to be wrought out of raw material, bibles & tracts to be ordered from the Capital and distributed to different out stations, with a host of accounts to be kept *straight* in a very crooked & ever varying currency, besides the more agreeable work of preparing sermons for the Sabbath & instructing S. School Teachers, not to speak of weekly meetings, weddings, funerals (of which we have had nine during the year) and all the *et cetera* of incidentals which would not infrequently necessitate

an exchange of pulpits among American preachers,
all this array of work & care upon a ~~lone~~ missionary
without cessation, and in a land whose laws, custo
& manners partake more of barbarism than of
civilization! ~~Upon my word~~ I do not see for my
part how a man is to find time for writing long
stories to christians in America however agreeabl
may be the exercise or profitable the result. Our
friends must take it for granted that we have
something to do and not take offence if we tell
them as Nehemiah did Sanballat & Geshem from
the walls of Jerusalem "I am doing a great work
Why should the work cease whilst I leave it and
come down to (parley with) you".

Take this long apology if you please as an introdu
to letters which I hope to write by & bye and among
them the answer to your circular. I took my pe
to tell you by this post a single item which you
may desire to put on record in the January Herald if it
is not already to late viz; that the Out stations
of Marsovan are Amasia Samsoon and Hadj
Keoy with a native helper in each. In two other
~~places~~ cities Vezir-Keopreu and Baffra (mentioned
the annual report of this Station) we have book depos-
tories but no stated helpers and I believe it is n
the general practice of this Mission to term s
out Stations. Amasia was transferred from
Tocat Station by the An. Meeting. The work is prog
ing against strong opposition and bitter persecution.
Samsoon was occupied recently. The helper there has
gathered a company of twelve ~~brethren~~ who attend
worship, in his room in the Coffee shop, the hotel of th
place, and he finds many opportunities for conversing
with travellers who pass in great numbers throug
that port & ~~for~~ furnishing them with the Scriptu
It is proposed by the Mission to transfer Zileh form
ly belonging to the Tocat Station, to the care of Marso
but for want of funds it stands out in the cold.
Of schools I have now in Marsovan four well in
weigh nearly self supported, embracing over 150 pupi
of which more anon. Aff & truly yours

J. Y. Leonard

Rev. I. R. Worcester
RE Cor. Sec. A.B.C.F.M.
33 Pemberton square
Boston
U.S.A.

Marsovan As. M.

Marsovan, Oct. 31. 1861.
Rec'd Dec. 9.
ackd Jan 25, 1862

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Marsovan Asia Minor
Jan 28th 1862

To Rev R. Anderson D.D.
Sec. A.B.C.F.M., Boston

Dear Brother.

It is more than a year since I removed from Cesarea to take charge of the work in the northern provinces along the Euxine. During that time the labor & care usually devolving upon two or more missionaries with a band of experienced native helpers, has fallen upon me alone. I would not be understood to say that I have performed that amount of labor; I have done what I could and felt too long the crushing pressure of the rest.

You had a right to know more fully than could be contained in the An. Rep. of this station what was transpiring in this part of the mission field and I certainly never had more interesting matter to communicate could I only have stopped to note down events as they occurred. The time is past, and I purpose now to give you in very brief outline without incident some statement of the measures adopted for extending the knowledge of Christ in the circuit under my ~~parti~~ular care.

First I will speak of the work abroad.

// Immediately on my arrival in Marsovan I dispatched a messenger to reconnoitre the town of Hadji Keoy sometime a promising outstation but longsince deserted. [See Mr Bliss' letters Herald 1853 pp 104 & 123]. Soon after I went in person; found one protestant family remaining; a priest who became protestant had mysteriously disappeared and had not been heard from for some four a five years. We gathered a few strangers and held divine worship. Some of them though born christians by name had never heard the scriptures read in an intelligible language. Afterward I had the pleasure of addressing about a hundred in the market reading and discoursing in the Turkish language from Christ's Sermon on the Mount the doctrines of which are so appropriate to a mixed assembly on any occasion. The crowd gave good audience for the space of about two hours and thanked the preacher for the "sweet words" of the gospel. Our deacon Lazarus was subsequently sent to occupy the field, but it proves rather stony ground. With a more efficient laborer & more frequent visits from a missionary there is reason to hope in time for a better harvest of grace than has yet appeared.

Taking out the deacon from our little church there remained but six male members. Of these but two appeared to have sufficient piety and ~~[illegible]~~ good sense to be sent out as colporters or preachers, and these could not afford to leave their respective trades for any considerable time unless I could give them a pledge of permanent employment & support which of course I could not do. With a warm christian heart and great self denial they were ready to enter upon an expedition for exploring the field and distributing bibles in the depth of winter and as I had no other help whatever I sent them out.

Their first visit was to Vezir-Keopreu a city twenty-five miles north of Marsovan. The Armenian population of the city is not large being but about 1000 souls, but the Musselmans and Greeks are said to number from eight to ten thousand. The city has also in its vicinity and under its jurisdiction according to common rumor "a village for every day of the year". It certainly has a large number about half of which are Greek. A good number of books were sold and much discussion held. according to the ability of the colporteurs who were indeed "unlearned and ignorant men". On one occasion one of several Turkish gentlemen present little thinking that the words might apply to himself, joined in and exhorted the Greeks and Armenians after this fashion. "Embrace this religion. This is the truth. This is right. Your religion is all corrupt. These men speak truly. This is the right way." One of the brethren giving his enthusiastic and graphic narration of the scene says he turned his face to the wall and wept to see these Turks so far in advance of them so called Christians his kinsmen according to the flesh..

I will here add that several visits have been made to Vezir Keupreu during the year and six men heads of families profess themselves ready to embrace the truth openly so soon as a teacher can be sent to care for them.

Next an exploring tour was planned extending north-east through Ladik to Charshambah thence west along the coast through Samsun to Baffra on the Halys and so around through the region of Kastamuni and return to Marsovan. To narrate the very interesting particulars of this tour so far as it was executed would carry me beyond the proposed limits of this letter. It is chiefly necessary to state that in the region of Charshambah, in a valley called Kurshunlu Deresi an Armenian population was discovered numbering as nearly as can be ascertained about 20.000 souls. They are grouped in nine or ten separate districts or villages of from one, to three, hundred houses each - each district having its own well built Armenian Church.

These rude people who had never before seen a protestant or heard the first lisp of christian doctrine received the Word with gladness. They are tired of priestly corruption and misrule and profess strong desires that preachers of the gospel be sent among them.

In the notoriously wicked city of Charshambah opportunity was found to proclaim the truth to both Greeks and Armenians. Of the latter four men who had been in the habit of meeting secretly for worship and reading of the Scriptures now more openly embraced the truth. Afterward being left without civil protection or a spiritual guide under severe persecutions they fell away. Their Bibles were violently taken from them by the Armenian primates and they will be compelled to conform to the idolatrous practises of the Armenian church till we can fulfil our almost vain promise of sending a helper to them.

Samsun was early seen to be an important strategic point both through its relations to the interior by the great amount of travel through that port and as a basis of operations along the coast. After many delays a young man of good natural endowments but with little education or experience in the work, was obtained for that post.

Thirteen young men assemble with him regularly for worship on the Sabbath, and I was much pleased to learn that they have begun to observe the monthly concert of prayer and to take up collections for the American Board. More than 1000 piastres worth of books have been sold there during the last four months & - what is an interesting sign of the times - a large part of them to Greeks. This young helper is obliged to divide himself as it were into three parts being charged with the care of Baffra & Charshambah cities from 20 to 30 miles distant ~~east & west~~ from Samsun east & west. At the former of these places 200 p worth of Bibles were sold in a single week. //

I have not been able as yet to tour in person among the towns lying between Marsovan and the Sea, though repeatedly urged & entreated to do so first because being without an associate I could not properly leave my family for so long a time as such a tour would require and secondly I had no preacher to leave in charge of the congregation in Marsovan. A second tour however was made by two young men in the month of October extending as far as

Unieh 50 miles East of Samsun.

It remains to speak of Amasia & Zilleh the portion of the Tocat field which on Mr. Van Lennep's departure was assigned to this station. At Amasia a small and rather unstable congregation has been gathered during the year in face of the strongest opposition. I have had occasion to visit the place several times to encourage and strengthen the friends of the truth & protect the persecuted. Some have been driven from their shops & others from their homes. One young man took refuge in the protestant chapel which was his only domicil for several weeks his parents refusing him a crust of bread or even a change of garments. Another after suffering much abuse fled to Marsovan and has been now 6 months in my house. On the whole there is increasing evidence that the leaven is at work and that that city which has so long resisted the encroachments of protestantism will at no distant day be blessed with the light of an evangelical church.

Respecting a tour which I was permitted to make to Zilleh in the month of December I will not now write. I left a young man there selling Bibles at the Annual Fair.

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Respecting a tour which I was permitted to make to Zilleh in the month of December I will not now write. I left a young man there selling Bibles at the Annual Fair.

Though this letter is already too long I must say a single word in closing about the work in the city of Marsovan itself. Of our four prosperous schools numbering about 200 pupils you have been informed by Dr. Dwight. I should be glad to say more of them did time permit. These children and youth are emphatically the hope of the church in this place. You have probably observed that while our congregation is one of the largest north of the Taurus our church is very small numbering with three received on profession the first of January only 22 souls. This discrepancy in numbers between the church & the protestant community is the lamentable result of neglect. Had missionaries been continued here from the time Mr. Bliss left or had even a native pastor been installed over the congregation gathered, there is reason to believe the work would have progressed as gloriously as it has at Marash. As it is, the greater part have become so inveterate in their ignorant and mischievous ways that nothing short of a special outpouring of the Spirit of Almighty Grace can correct their errors and bring them to harmonious action for the honor of Christ and the extension of His Kingdom.

Very Respectfully Yours

J. Y. Leonard

Rec'd. March 19.

Marsovan. Turkey in Asia Mar. 20th 1862

To Rev. R. Anderson D.D.
Sec. A.B.C.F. Boston.

Dear Brother,

Two weeks ago I received a letter from the Rev. Dr. Goodell in which he requested me to communicate to you my views in respect to the removal of the Female Boarding school as expressed in a recent letter to Dr. Riggs. I was at that time just beginning to recover from a fever which had prostrated me for several days and being without either an associate or a native preacher my time & strength was required for duties which could not be postponed. Though I presume Dr. Riggs the Chairman of the Committee appointed for corresponding with the Prud. Com. on the subject has laid before you all necessary data relative to the Boarding School & discussed the questions before us more fully than I have time or ability to do. I have no objection to stating my views directly to the Missionary House. Perhaps I can best comply with Dr. Goodell's request by giving you a copy of the letter referred to which was dated Jan 6th and addressed to Dr. Riggs as follows:—

"Dear Bro. Your favor of the 9th ult. is before me in which you ask for my views on the following points:— 1st Should the female boarding school be removed from Constantinople? 2d If so, to what Station?

3d When? and 4th Must we reccommend the location of an additional Missionary family at such Station?

In reply, I have to confess that I have not improved as I ought my opportunities for becoming acquainted with the character and fruits of the school at Hass Keuy. In regard to the condition and wants of the interior I may speak with more confidence, since of our three interior Stations I have resided as a missionary at two and spent two summers at the third.

First then, On the whole I incline to the opinion that until the importance and worth of female education is better understood by the mass of the people, the female boarding school would not thrive at any interior station or at least would not fulfil its design; for (1st) It would not of course attract pupils from other Missions - experience leads us to expect that every mission must and will have its own separate school, (2dly) It would hardly attract pupils to any considerable extent from the maritime Stations Smyrna, Nicomedia and Stamboul. And finally It could not meet the demands of the interior Stations themselves because that while the inhabitants of one Section have no Knowledge of the Armenian language, those of the other are almost equally ignorant of Turkish, and it can hardly be expected that two languages will have equal prominence in a female School. Consequently the school transplanted to the interior would exist and thrive, if at all, chiefly for the province in which it happened to be located.

If, however, this view be incorrect and the proposed change is found expedient then beyond all question Marsovan is the place for the school. It is central and comparatively easily accessible being at the junction of the two great routes from Cesarea & Sivas to the Capital, and but three days, or by post horses one day, from the sea side. Moreover it offers the advantages of a mild climate, cheap living and delightful walks among vineyards and walnut groves.– If there be two Missionary families at the Station – as there ought to be at all events – a third would not be required for the school. In this view the change should be made (if at all) immediately after the Annual Meeting and with the designation of the new missionary.

Permit me now to suggest whether in the present advanced stage of our work an altogether different arrangement for the education of females might not be feasible, more economical and better adapted to the wants of the whole field.

Our mission field is very wide; the Stations are situated at vast distances from each other, and each is a little world by itself with its own system of out-stations and their dependencies. The modes of traveling and intercommunication are inconvenient and the roads never safe. Families in good circumstances influenced by this among many other reasons are seldom willing to send their daughters away from home even a weeks journey – the nearest distance between our interior stations –. Nor can we blame them. How many pupils would Mt. Holyoke receive from New York city were there but a mules track through the forest and no hotels by the way? The consequence is that while we are endeavoring at great expense to educate such pupils as are offered in order to furnish wives for native preachers and pastors the very best and brightest minds from the best families as a general thing remain uneducated at their homes.

Let now each Station select from its own community and its outstations say a dozen of the most promising girls over twelve years of age and form them into a class or school. Those from the outstations will usually find friends with whom they may board. Let the school be under the immediate care of the missionaries and be conducted by a graduate from Hasskeuy Seminary or such other suitable help as may be found. In some cases the native preacher or his wife might give a lesson or two as New England Pastors used to do. Make the Seminary at Constantinople partly self supporting, limit the number of pupils and limit the course to two, or at most three, years and let it receive the choicest pupils from the proposed Station schools if a sufficient number can be persuaded to go. This would be the outline of the plan to be modified according to circumstances. If the Seminary could not be sustained together with these classes, let it resign in their favor. The expense would be trifling, scarcely more than the salary of a native female teacher for each station some eight-dollars a year for the rent of a room and perhaps in a few cases an allowance of some twenty paras a day for bread. The influence of such schools would do much to awaken a general desire of knowledge, whereas the distant Boarding School is out of sight and out of mind; and the Seminary (if continued) would be relieved the difficult problem sometimes submitted to it of making good scholars without brains. It would rejoice in the high intellectual and moral character of all its pupils. Thus without loss on either hand we should have sixty pupils under instruction where now we have but a dozen, leaving the burden of their support with their parents and friends.

It may not be out of place to say that in accordance with these views I have already begun a school in my own house under the tuition of a graduate from the Hass Keuy Seminary. We found no difficulty in enlisting sixteen pupils over thirteen years of age though at present one half of them only are unmarried. They furnish their own books and stationery and the only expense to the Board is the support of the teacher*.—I am aware that day schools cannot answer all the purposes of boarding schools, but I know also that without the former many of the most worthy candidates for pastors wives will remain untaught." — —

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* It is in fact less than that.

The objections to which these views thus imperfectly expressed are liable, will readily occur to the Prud. Com. Farther discussion on my part would seem at this late moment out of place especially since I am just now informed that the Committee have already expressed an opinion on the subject. Dr. Riggs (Mar. 4th) thinks "it may be best on various accounts to *suspend* the F. B. School for a year" Bro. Parsons of Nicomedia writes me that himself with Messrs Trowbridge & Greene conferring on the subject "seem to be in favor of having Mr. Bliss go to Marsovan and the two schools to be located there". - the teacher of the B. S. to find society & a home in our families & "Mr. Bliss to have the Seminary reduced to a Theological one *purely*." So far as respects the Theol. class, one cannot reside six months in the interior without being convinced that *we need* a *large* *increase* of *native preachers well versed in the Scriptures and deeply imbued with their spirit, and that these must be educated out of sight of the Capital*

Explain it as we will the graduates of Bebek Seminary to a very great extent appear to be disqualified for laboring successfully among the common people and for living within the bounds of such salaries as the Board & the native churches will be able to give. If I am rightly informed not one of the native preachers & pastors in the Central Mission whose labors have been so remarkably owned and blessed was educated in Constantinople. Mr. Morgan at our last Annual Meeting speaking on the question of removing Bebek Seminary and opposing the idea of merging it in that of Kharput said "A high grade school in the Interior would be much more valueable to us [the Central Mission] than a high grade school at Constantinople. We should send four men to such a school where we send one now." The recent letter from the Missionary House has not been sent into the interior and I know not fully the views of the Prud. Com. on the various points discussed, but I hope they will not see fit to continue the School in Bebek nor to allow the education of a native ministry to slack, nor leave us wholly dependent on the Seminary at Kharput. We need a "School of the Prophets" within our own borders to which native helpers may recur, and the pious and promising youth occasionally found in our more advanced common schools may look up with desire. — If any apology is necessary for stumbling into the discussion of this subject here it may be found in the fact that I have been eighteen months alone in Marsovan and almost broken down for the want of one suitable native preacher as my right hand man. Our excellent

Professor at Bebek after several vain endeavors to find me help exclaims with a sigh, "I cannot create preachers". The difficulty is that after being created they "have sought out many inventions".

Before closing I must improve the opportunity to request of the Board that an associate be sent me immediately from America unless some of the proposed changes shall give me one from Constantinople. Though Marsovan itself is not a very large town it is the most convenient centre of a very wide missionary field - a field that (as you will see by reference to the map) is entirely out of reach of Sivas, Cesarea, or Nicomedia and the occupation of which is quite necessary to complete the chain of Stations; and aside from the more than 200.000 Armenian souls in the field there is work enough for two Missionaries among the Turks and Greeks alone as I could demonstrate to you did time permit. Should Dr. Jewett be inclined to come, as I have heard he was, there could be little objection on account of expense. A German Manufacturer in Amasia (our market town) tells me he paid over 20.000 p. for medical advice to very incompetent physicians who were in fact no physicians at all. the last year! So far as we are concerned whenever Dr. West is in Kharpoot or Cesarea he is useless to us. — With respect and Xt love I am Dear Sir Your obt Servt J. Y. Leonard

Rec'd May 5.
Ack'd Oct. 10.
Trebizond Station
Prud. Com. Decision
Dr. Jewett
Dr. West

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Marsovan Turkey in Asia
August 5th 1862

Rev. R. Anderson D.D.
Sec. A.B.C.F.M., Boston.

Rev. & Dear Sir.

I have just been down to Samsun to meet and bring in the Misses West and Babcock. They left Constantinople in the French Steamer the 28th of July and arrived in Samsun Thurs. morning the 31st. After spending a few hours at the house of Mr. E.B.B. Barker the British Consul who received us with kindest hospitality we set out on horseback ~~by~~ with the usual muleteer train for Marsovan. That night we pitched our tent on the mountains about ten miles from the sea. The next day we rode about twenty miles, and the third, thirty. The ladies were in fine spirits and made the journey with very little fatigue. Miss B. takes to the saddle very naturally and I am sure one who can so easily convert a common pack horse into a spirited charger cannot fail to impress human minds in the Kharput School. Mr. Wheeler is expected to escort her the rest of the journey.

I need not say to you how very gratifying to us is this visit of Miss West's. So long as I am a Missionary and not a pastor I must necessarily be much absent from home. It is not always expedient or possible to take my family with me

P.S. My wife has called my attention to the omission of my name in the "Memorial Volume" in the edition sent us. — J.Y.L.

and the exposure of remaining alone so far from any intelligent acquaintance or friend is not agreeable. This makes Miss West's visit to us doubly precious and I hope she will be content to remain at least till in the Providence of God our associates may arrive.

I have been much encouraged of late in the general aspects of the gospel work here. Our congregation during the Spring months considerably increased in numbers so that there were frequently from 160 to 200 present on the Sabbath. Several intelligent Armenian women in spite of opposition from their husbands & neighbors have had the courage to attend public worship, and the female prayer meeting for several weeks in succession has been held in Armenian houses only. The families even strive with each other for priority in the privilege of opening their doors to the gospel. Several young men who had been wont only occasionally to look in upon us have become regular attendants and are enlisted in the Sabbath School. But we need — O, how much we need the visitation of the Holy Spirit! Like the parched fields around us moral desolation meets our eyes on every side. Men hear and acknowledge the truth but lie dead in trespasses and sins. The almost universal indifference to the gospel the lethargy of the church itself and the worldly views and feelings of a large part of our growing native ministry are most painful to witness. We need not men or means so much as we need the energizing and purifying grace of the Holy Spirit.

In my An. Report brief mention was made of certain favorable signs among the Turks. I still have confidence and increasing confidence that almost unconsciously to themselves the minds of many are exercised in regard to the Christian faith.

Calls from Turks at my study or Turkish women upon Mrs Leonard (at the other side of the house) have averaged about one a day since the An. Meeting two months ago. I have a collection of Dr. Pfanders books & others suitable to engage and interest them which usually leads them to call of their own accord for the Bible. Several copies of Christ's Sermon on the Mount in tract form as translated by Dr. Schauffler have been quite acceptable. The first I gave to an Imaum or Priest, the second to the Mudir who called upon me, the third to a Sheikh who also begged the only spare copy I had of the translation of Matthew & Mark's gospels. Another was given to the Kehyah or head man of a village where I spent the Sabbath in a tour~~ing~~. the same having been first read through and explained to a Musselman Muleteer. Yet as to any hearty interest in the way of salvation by Christ among this people how little can we affirm! Whether we approach the citadel of Islamism boldly or with the utmost caution what deplorable reverses do we experience! Bro. Herrick has just written me of the sad apostasy of Fatema the wife of Ahmet of Cesarea who has always been looked upon as one of the finest trophies of the gospel. How sad! But three years ago she used to come and spend whole days with her little ones at my own hired house in Cesarea. No one manifested a more lively interest in the gospel than she. And when fleeing with her husband from a fanatic mob, enduring hunger and cold for the gospel's sake we had the privilege of sheltering the whole family for a week in our house in Marsovan. how many Christians looked on them with amazement and took a lesson of faith, of self denial, of patience and meekness. Often have I recurred with hearty pleasure to those scenes when the husband and the wife each reading from the Turkish Testament joined with us in family devotions, their little ones standing by and giving their unbiased minds to the words of Jesus. It does not seem possible that Fatma could be all that while a deceiver. Yet we know such defections have always occurred in the history of the church. Of course Mr. Herrick has informed you of the particulars of the case. He writes me that the action of the Eng. Ambassador to whom the "matter was referred" was so tardy that the case came before the Sheikh ul Islam [~~and~~ July 27th] and she was declared divorced & he required to pay her dowry &c &c & that he was put in prison".

How dreadful the results of passion & misrule in this land of blood. The murder of poor Meriam and the manslaughter of his wife hang like a pall upon our spirits. The last words I was permitted to hear from that brother were a sermon from the text Ps. 125:2. at Mr. I. Bliss' Sunday eve, after the close of the An. Meeting. The declaration still holds true but God's ways are higher than ours. —

Most aff. yours Julius Yale Leonard

Rec'd Sept. 16

Ackd Nov. 17, 1882

Mrs. [illegible]

Marsovan Turkey in Asia
Sept 25th 1862

To Rev. R. Anderson D.D.
Sec A.B.C.F. Boston.

Rev. & Dear Sir

I wrote you August 5th announcing the arrival of the Misses West and Babcock in Marsovan. You have probably already heard from Miss B. in Kharput. I write now to inform you of Miss West's recovery from a brief but dangerous illness. that you may rejoice and praise God with us for his restoring mercies. Just as we were preparing to go & spend several days *alltogether* at one of our Out Stations Miss West was suddenly taken with pain and swelling in the left ear and face. The inflammation seemed to extend rapidly and the patient's whole nervous system was very much disturbed. On the second day the symptoms became so alarming that I thought best to dispatch a messenger to Yozgat with a *telegram* to summons Dr. West from Sivas. Providentially the doctor was found at his station, and on the fifth day after the messenger left, the doctor arrived in Marsovan. But O what anxious days and nights intervened! What a heavy responsibility was upon us! Our dear Sister grew worse and worse. Great heat in the head, severe paroxysms of pain, then extreme prostration (from which the sufferer was resuscitaded only by the most assiduous ministration of appropriate remedies, stimulants, friction of the skin mustard poultices hot bandages &c) coming in quick succession seemed to drag her into the very jaws of death. How often did we then wish that we had not one physician for two Missions but a physician at every station. Five days at least must elapse before the doctor could arrive, and what if he should be detained at home or perchance be journeying to some remote part of the Eastern Mission! The uncertainty was in this crisis most painful. But God was better to us than all our fears. He removed His stroke from us. He granted healing mercies, and now is our mourning turned into joy. You too will share our joy though you could not our anxiety. Miss West has often spoken of the personal interest and almost paternal care which both yourself and Mrs. Anderson exercised toward her and it is for this reason that I have ventured to write you so fully. I trust she will soon be able to testify with her own pen of the wonderful grace of God, You will not be surprised that in all this sickness she herself had a conviction that her last hour had come and *rejoiced* that it was so. She felt that she had reached the gate of heaven; she did not wish to come back. But the Master saw that though it were better for her to go it was more needful for *us* that she remain. May she live to guide many wandering feet to the Savior. Perhaps I ought to state that in this sickness there was no *delirium* though there was apparently great danger of it. Dr. West described the disease as inflammation of the ear accompanied with brain symptoms of an alarming character and awakening old tendencies to disease in the nervous system. He says the timely application of leeches to the neck and face (before his arrival) probably saved the patient from fatal inflammation of the brain. A message from Sivas announcing the dangerous illness of his own child suddenly called the doctor home. During the few days of his stay here our court was thronged with the sick and maimed, and the whole city laments his sudden departure.

In this connection I beg leave to inquire Is it not expedient ~~to~~ send more Missionary Physicians to Turkey? Our stations in this part of the field are so widely separated from each other that a physician residing at one station can be of little use to the rest. and he is always liable to be called in several different directions at the same moment. But suppose, as an extreme case, that there were a physician at each station. There could be no objection to such an arrangement on account of expense because if the physician be also a surgeon his receipts from the native residents would more than cover his salary, while the advantages to the cause of Missions would be very great. The doctor's family would be society for the Missionary's family. His practice would relieve the Missionary of a great burden in regard to the sick & suffering around him whom humanity cannot pass by, and bring many strangers under the sound of the gospel. And by guarding the families at the Station he would enable the his associate to make more extensive and useful tours within his field than any of us now can make. There can be no doubt that in many instances the precious life of missionaries would be prolonged. Add to these considerations the uncertainty of any Missionary physician remaining long in the field and is it not highly desirable that at least another Physician as soon as possible be on his way to this Mission? I would second Dr. West's suggestion to locate him in Cesarea.

At the risk of being tedious I cannot close this letter without alluding to our last Annual Meeting. It was indeed an unusually pleasant and harmonious meeting, but I have sometimes feared too much was sacrificed for the sake of harmony. It would have been gratifying to some of us to have had some measure adopted to secure greater uniformity in the wages *actually paid* to native helpers in the interior and to have had the troublesome practice of giving *outfits* to graduates of Bebek Seminary out of the funds of the Board confined by authority to the Station where it originated.

It was necessary also that a more just principle be adopted in regard to the distribution of our native agency. The principle virtually acted upon by the Mission hitherto, so far as their influence & authority is exercised, and which holds graduates of Theological Schools to the disposal of the particular stations from which they happened to come, is contrary to the spirit of missions and in particular instances does violence to the cause of Christ.

The division of the Nicomedia field probably surprised the Prud. Committee. Viewing the subject from the interior, Angora rather than Brusa ✓ appeared to present high claims to be made a Missionary station. if any division must be made.

After two years of unsuccessful effort - and more especially since the disposal of the last graduating class from the Seminary - we have relinquished the hope of obtaining a suitable pastor for the church in Marsovan. As a final resort we have secured the services of a preacher who labored here three years ago; hoping that the opening of the Seminary another year will straighten many crooked things!

I recently spent a sabbath in Hadji Keoy and was much encouraged by the state of the work there. Deacon Lazarus in a quiet way has gained the confidence of the people. Over sixty souls were present at public worship. Still more interesting news comes to us from the region of Charshambah, about which I hope to write you hereafter.

The disasters of war we must suppose will affect the Board more seriously the coming year than ever before. Retrenchment will probably begin with the Common, rather than the Higher, Schools.

Most Respectfully Your Servant & brother in Christ
J. Y. Leonard

Prud. Com.
Not Ans'd

Marsovan Sep. 25. 1862.
Rec'd Nov. 10.
Ack'd Nov. 17, 1862.

P. S. Miss West desires me to add that Dr. West recommended that she remain here doing missionary work among the women in a quiet way. She has no thought

Marsovan, Turkey in Asia
Jan. 27th 1863

Rev. R. Anderson D.D.
Sec. American Board, Boston.

Dear Brother in Christ.

The stereotype record of a native preacher in Marsovan has at length come round to be true. With this temporary assistance I am able to devote more time to touring among the out stations, And as these tours indicate in some measure the varied character of our work I propose in one or two letters to draw out from my note book a brief narrative of one or two of them — a duty which has been unavoidably postponed till the present time.

// And first, let me give some account of a visit to Vezir-Keopreu in the month of October the first visit ever made to that place by a missionary. Vezir-Keopreu is a large town, corresponding to the Shire town of a County, situated about twenty five miles north of Marsovan, and has under its jurisdiction a large number of Greek and Turkish villages. My object in going at this time was threefold, to settle a quarrel with the rulers of the town about a house which was undergoing repairs for a native helper and his school; to publish the gospel more openly than it had been done hitherto in that place in the face of rapacious tyranny; and, incidentally, to execute a commission from the agent of the Emperor of France who is collecting all possible light from ancient inscriptions and other monuments to illustrate his *Life of Julius Caesar* now in press. The Pasha had sent up a guard from Amasia to accompany me wherever I desired, and Baron (Mr.) Yeghia was requested to join the party to assist as occasion might require.

Setting out about noon Oct. 22d we crossed the spur of a mountain and lodged at a Turkish village called Boyaliji. That mountain crest had become a sacred spot – a kind of Olivet in its associations; for it was to that place that I conducted the venerable and beloved missionary Dr. Dwight just a year ago, and there I received his parting benediction. Tender emotions were kindled as we passed.

Our host at Boyaliji was a clever man. He had seen something of the world, and though his name was Mahomet he was quite willing that men of other creeds should keep their religion better than he did his own. As we all knelt *a la Turk* around the low circular table to partake of supper, a momentary pause in the conversation gave me opportunity to remark that it was our custom to give thanks before eating. Mahomet's reply was gratifying and significant. "I knew your custom and was about to propose it".

Next day passing the town of Kavza (or Cauvsa) whose hot baths have been the resort of invalids ever since the days of Strabo and bending westward then northward over a well wooded range of hills which according to Hamilton* separate the waters of the Yeshil or Green River from those of the Kuzul or Red River (the Halys) we descended at noon to the suburbs of Vezir Keupreu. To avoid the inconvenience of alighting in a strange city without a place to lodge in, the guard was sent forward to present our letters of commendation to the Mudir and provide a suite of rooms while I remained with the servant at a small village on the road. The village being near the city had no special room assigned to guests, and custom did not freely admit us to a private house. To my surprise I was shown to the mosque & bidden to bind my horses in its front yard. Formerly a Gyayour or infidel, (as all Christians were denominated) who should dare set foot in a mosque might expect to be a head shorter before sunset. But the manners of Moslems have softened in this respect. Close by the pulpit stairs I spread my rug and with saddle bags for a pillow took welcome rest. The men who brought us refreshments were disposed to make friendly acquaintance. Without forgetting the obligations of hospitality and the proprieties of the place we "reasoned of righteousness, temperance and judgment to come".

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*Researches in Asia Minor Pontus & Armenia by Wm. J. Hamilton p. Vol I. p. 333.

Arriving at Vezir Keupreu our first business was to call ~~the Mejliss~~* ~~together~~ on the civil Magistrate & cause him to summon the council in order to settle the quarrel above mentioned about the house. This quarrel originated in the attempt to open windows over the street, the only possible way of lighting the two rooms we had rented one of which was to serve for the helper's family the other for a school room & place of prayer. Turks who were a hundred years behind the more enlightened of their own nation, were alarmed at the appearance of a new sect among them. Greeks & Armenians equally ignorant of their own interests raised a great hue and cry about a Protestant church being established among them as though it were ~~an integral~~ a veritable part of Satan's Kingdom. The Mufti turned over the smoky leaves of ~~their~~ ancient Canons and ascertained that it is unlawful to open windows which may overlook a neighbor's garden even with a highway between them! In the midst of this general bluster the Magistrate and Council took the matter in hand. Stimulated ~~with~~ by bribes they broke up the work, sent home the carpenters and put the owner of the house in prison! — It is not easy to change a mans politics who has once committed himself. I held in my hand a letter from an influential merchant Mr. Krug of Amasia who had kindly interested himself in the strife a rather tame order from the Pasha, and the Charter of the Protestant Community. Though these were all brought to bear successively upon the Council it was not till after much bantering that they began to give way. Like the Roman Governor in the case of Paul these turbaned grandees doubtless "hoped that money should have been given" of us. A bribe larger than that which they had already "eaten" would have made short work of the matter. This was hinted to us in a roundabout way; but of course we could have no fellowship with such works of darkness. We preferred to yield a part of our rights. Having attained the main object of our efforts we accepted a compromise allowing the windows of one of the rooms to be opened a handsbreadth above the height of a man's stature – mere skylights. Two considerations reconciled us to this arrangement, first, our *meetings will be less likely to be disturbed by brickbats and bullets* than if the *windows were lower*, and secondly, a *little light will make room for more*; the gospel once admitted will soften bigotry and gradually annul unrighteous customs as it has in other places and then we can knock down our mud walls and build larger.

The result was ~~on the whole~~ regarded as the triumph of protestantism and it helped our cause in other places as well.

The noise and tumult over, we had a very agreeable diversion the next day in perambulating the city in search of relics of antiquity. The wondering crowd at our heels could not understand for what possible reason this *man with a hat* was turning over old blocks of marble and copying inscriptions which nobody could read. At a village in the suburbs where a fragment bearing a Greek inscription had been built into the wall of a very old mosque, we were not a little amused ~~manifested it~~ at the alarm manifested by a crowd of Turkish women who really thought we had come to take away their place and nation. The Russian Emperor with his body guard, suddenly dashing into town or a squad of rebels cooly taking an inventory of property for confiscation could not have caused a greater panic.

Sunday morning invitation was sent to the Khans and coffee shops for all who wished to come and hear the gospel. Our previous day's work too had helped advertise us, and yet we expected few if any would venture to hear a sermon. In this we were happily disappointed. Our room was early filled with a respectful audience of about forty souls. The entire day was occupied in the informal exposition of scripture, singing, and prayer, and religious tracts were freely distributed to follow up and nail in a sure place the truths spoken. //

A pleasing incident occurred here. Two Musselman carpenters who had been recalled to work on the house thinking to entrap us and perchance find another pretense for leaving, insisted on working Sunday. They were summoned to my rooms, when the following dialogue ensued;—

"You insist on working to day do you?"

"Too be sure, we cannot afford to lose our days labor Sir."

"But it is not our custom to employ workmen on the Sabbath. Our religion forbids it."

"Cant help that Sir; if *your* religion forbids it ours does not."

"But this is the Lord's day, not only for Christians but for all men as well — for Musslmans. The commandment was given to the whole human family long before Hazireta Eesah (Jesus) or Hazireta Ismaheel (Ishmael) or Ibraheem."

"We know nothing about that: we are poor men, if you don't give us work we must go elsewhere."

"Suppose I give you half price and you *rest* to day"?

"Olmāāz" (It cannot be)

"Well, come then, if we employ you you will do what we bid I suppose."

"Certainly, we work for our Master (employer) not for ourselves."

"Agreed, I will pay your wages and you shall sit here and listen to the gospel!"

So nicely taken in the carpenters assented with a smile and took their seats with the company. After recovering from their surprise they appeared to be pleased with their bargain, gave good heed to the word answering and asking questions with the rest till evening, except they went to Mosque when the cry of the Muezzin from the minaret announced the hours of prayer.

Thus have we recorded the beginnings of a gospel work in Vezir Keapren. The corner stone of civil and religious freedom has been laid. It depends under God on the faithfulness of his ministers and the prayers and contributions of his people whether the work shall die out, or whether it shall go on till a spiritual church arise there beautiful in its proportions, complete to its topmost stone a living witness to "the grace of God that bringeth Salvation".

As a sequel to this visit I will add that a few weeks afterward the native helper K. removed his family to Vezir Keapren. Respecting his reception he wrote after the first Sabbath as follows:— "Sunday ten to fifteen children and as many adults came to my room all with smiling faces and full of joy. We spent much time in reading the Scriptures and singing. Both the children and their parents wish the school to begin immediately. In the Market I meet many persons who show friendship; some come evenings to see me. Both Armenian and Turkish women come to see Anna (his wife). She reads to them from the Testament. Many receive it gladly and moreover say We too will come and learn to read."

The next week he wrote. "About forty persons small and great came last Sabbath. Some staid three, and some even seven, hours. I read much sung hymns and closed with prayer."

I cannot send off this letter without alluding to another topic. We are not a little disappointed in the decision of the Prud. Com. not to resume at present the instruction of Theological Students in this Mission. Our great want is a suitable native ministry. We know not where to look for men of sufficient mental discipline and acquaintance with the Holy Scriptures to occupy the Out Stations where a work is already begun. Many of those now employed have been picked up to supply a present necessity with the hope of instructing them afterward or substituting better ones very soon in their place. It transpired at the last Annual Meeting that no less than seventeen helpers in the Stations of Cesarea

Sivas and Marsovan had never enjoyed any regular instruction. These are in danger of disseminating error or confining their instructions to a narrow circle or dilating only upon the erroneous practices of the Armenian church — things which edify neither speaker nor hearer.

¶ Moreover, every successful effort to extend the knowledge of Christ and push the work into towns and villages around us inevitably creates a new demand. While writing this very sentence I have been interrupted by a delegation from a village twenty seven miles distant, who come to ask for a preacher! They state that in almost every family there may be found some one who knows how to read, that they have a few bibles among them, they are convinced that this is the right way and now they want to know if I cannot promise them a spiritual guide provided six families openly declare themselves protestant. It was hard indeed to give them a negative answer but this is not the first nor the fifth application of this kind which we have been compelled to reject. And what enhances our sorrow is that without a spiritual guide these seekers after truth have probably just light enough to creep out of Armenianism

ism and stumble into the snare of Romanism already laid for them. Yesterday a petition of the same kind came from the opposite direction a town near the Black Sea, where a dozen souls assemble to search the Scriptures and are waiting for some Philip to come up and sit with them. These things being so, we shrink from lengthening our cords because there is nothing with which to strengthen our stakes! ×

I understand the committee hope we may be supplied from Tcharput and the Southern Mission. My own experience either in persuading young men to go to those places for an education or getting any sort of help from them is quite the reverse. They are too far off; and too much impressed with the wants of their own Missions. I hope I have not trespassed in speaking freely my own convictions, for this is the burden of my heart, I would have no Boarding Schools. Let students board themselves or club together as they do at Andover and Yale, and I do believe that with a trifling expense we can raise up on our own soil a goodly company of Pastors and evangelists.— Craving an interest in your prayers

I remain Dear Sir Respectfully & aff. Yrs J. Y. Leonard

Rec'd Apr. 1.
Ans'd Apr 30

Theol School
2d page
38 sect

Samsun Turkey in Asia
Oct. 12th 1863

To
Rev. S. B. Treat D.D.
Sec. A.B.C.F.M. Boston.

Dear Sir

Before the Herald for January goes to press let me remind you of certain changes which have taken place at the Marsovan Station during the year which will necessitate a change in the record

Rev. E. M. Dodd removing from Smyrna with his family arrived in Marsovan August 1st, Miss Fritcher came with them.

Rev. Mr. Smith after spending a few months in Constantinople was designated by the Com. ad Interim to this Station, and I have come down to the sea side to meet him & his family and conduct them to their new home.

Miss Maria A. West was set down by the Com. on Estimates to Marsovan Station for 1864, though no formal action of the Mission has been taken transferring her connection from the Const'ple Station to this. It is probable she will spend the winter at least with us.

Our native preacher Yeghia left us in July to study medicine in America. We have no hope of obtaining another till a new class shall have been educated.

Thus Marsovan Station claims for the present instead of a native preacher (as the record used to read four or five years ago) three Missionaries with their families and two American Female Teachers.

So great a change is due of course to a peculiar combination of circumstances with which you are already familiar. I trust the result reached by the Mission at its last An. Meeting in respect to the Seminaries will prove judicious. We often feel like men at work in the dark. We would see the end, and know where we are coming out when we undertake great enterprises for Christ. But the Master has not so willed it. While he taxes our wits he tries our faith. So be it. I wish to live more and more as one who does what he is bidden and leaves the result to his Lord. We know that Christ has a plan for all the details of this warfare, though we may not be able to comprehend it, and His plans always succeed. I hope much prayer will be offered by the friends of Missions for the Theological School and the Female Boarding School contemplated in Marsovan.

I need not add with what gratitude and joy I welcome new associates to this field, since I have been now full three years alone - not a Missionary within less than a week's journey, and for two years no one with whom I could converse in the English language aside from my own family.

We shall look with great interest for the record of your An. Meeting which I suppose was held last week.

With warmest love and esteem
I remain your humble servant
and brother in hope.

J. Y. Leonard -

Samsun, Oct. 12. 1863.

Rec'd Nov. 5.

Ack'd Apr. 12, 1864

Amasia, Turkey in Asia
Mar. 23d. 1864

To Rev. R. Anderson D.D. Sec. A.B.C.F.M.
Boston

Dear Sir

I should feel guilty for not writing you oftner did not the labors, cares, studies journeyings (and occasional sicknesses) incident to Missionary life; all which you well understand — seem to leave no time for correspondence other than the necessary correspondence with native helpers & with neighboring stations. Sometimes I am deterred from writing by the amount of material on hand. I wrote Dr. Treat from Samsun in October when I was awaiting the arrival of Mr. Smith. News of your return from the Islands had not then reached us; nor have we since received any letter from you. In common with all the Missionaries of the Board as well as the churches at home I desire to praise God for the success of that visit and your safe return. We love to bear on our hearts likewise the other members of your family who accompanied you. May it please

Our Heavenly Father to preserve your precious life yet many years that you may give to the Cause of Missions the advantages of your extensive observations and varied experience!

What intelligence I have to communicate now will be of a miscellaneous character. Mr. Dodd arrived in Marsovan with his family in August. After a month of househunting we fixed upon a large Turkish house in the Turkish quarter of the city for his residence and the Female School. This seemed on the whole the most economical & best suited all the conditions of the case. The part allotted to the School is ~~separate~~ connected with the dwelling and yet distinct from it. It has a large and well shaded play ground and garden with fountains of running water. The house is upon the border of the city so that egress ~~into~~ the open fields and shaded vineyards is easy and agreeable. The entire building with grounds is hired for five years for 10 000 piastres (about 400 Dollars) and perhaps about as much will be ~~as~~ required for the alterations & repairs. Mr & Mrs. Smith with Miss Fritcher are making fine progress in the Armenian language. It is proposed to begin with a Theological Class about the 1st of July – taking our native helpers & others who have sufficiently advanced in their studies or experience to finish with a two years' course -

On the requisition of the Kharput Station the Com. ad interim have authorized a visit of Miss Fritcher to Kharput to assist them through the Summer. Probably Miss West will accompany her. We hope this will not delay the opening of our Fem. School longer than the Autumn, and that some advantage may be derived from observation & experience in Kharput. My associates urge my accompanying the ladies on the journey for the benefit of my health as well as inspecting the Schools at Kharput. Perhaps I may go as I am convinced that I need a vacation.

During the winter I suffered much from Otitis, the disease which attacked Miss West two years ago. A messenger was dispatched to summon Dr. West, but the snow was so deep that the messenger arrived in Sivas only on the eighth day. The doctor was just starting in an opposite direction to meet a previous engagement which could not be postponed. Accordingly he sent me one of his pupils who arrived just fourteen days after the messenger left us! But God was better to us than our fears, - the crisis was past and I was raised up from a bed of severe pain to praise God in the land of the living. O that all my powers may be perpetually devoted to His service! The event may suggest an incidental benefit accruing to the Missionaries from Dr West's classes. We cannot but lament however that so large a number of young men are turning their thoughts from the Ministry to the Medical profession. Much is said of Br. Baronig's success in America who after a short period of study receives (it is said) $100 a month in the Army! -

I do not know how fully my associates have written you respecting the recent uprising in the Prot. Community of Marsovan. It was a new and unexpected developement. The whole gist of the matter lay in the two questions of the proprietorship of the Chapel (Meeting House) and the control of the funds of the Board appropriated for Schools. Perhaps with the leaders there was a jealousy of the increasing authority of the Missionaries. Though the tumult has subsided the contest for the proprietorship of the chapel I think is not yet abandoned by the community.

Two practical inferences may be drawn from the affair. (1) The sooner churches have placed over them worthy pastors and are gathered into Presbyteries or Consociations (I use the Connecticut term) the better for their normal growth & stability.

(2) In all pecuniary transactions specially in the building of Meeting houses and School houses great pains should be taken to have a clear understanding with the native protestants; and valid titles to whatever is held as the property of the Board. Men greedy of power and mammon may be found in any community, and they are capable of doing much harm.

Others would not accept the first inference. But is it not better that young churches be left to work out some problems for themselves than that they be held to the dictation of a foreign body - so it appears to them - whose principles & measures they are unable to comprehend, until they assume by rebellion the very independence for which we aim to prepare them?

In our management of the strife we have been much indebted to the kind and prudent counsels of Dr. Wood

We trust also we have been guided ~~the [illegible]~~ of the Lord.

The brightest feature of our work in Amasia is the School, which has increased in number during the year from three to fifty three! I have just held an examination of the School and I must confess I was delighted beyond my expectations. Two of the pupils are from Catholic families, five from Protestant, and the remainder are Armenian. The increase in numbers & interest is due in part to the efforts of the Teacher's wife who instructs the girls in needlework and meanwhile entertains them quite skilfully with Bible Stories. She is a German, her husband of course an Armenian Protestant. At the close of the examination a few Childrens Hymn Books were presented by Mr. Metz the proprietor of a silk winding factory in the neighborhood of the School and a tract was given to each pupil. Thus cautiously and gradually the seeds of gospel truth are sown. The congregation remains small - only ten or 15 souls. Occasionally we have the opportunity of addressing 30. 60, and even a greater number - We endeavor to sow beside all waters. God alone giveth the increase - Most respectfully yours,

J. Y. Leonard

Amasia, March 25

Rec'd May 2.

Ans'd Jan 4 1865

Marsovan May 6th 1864.

To Rev R Anderson D.D.

Sec. A.B.C.F.M. Boston.

Dear Sir

The Misses West and Fritcher left us April 16th for Kharput, Mr Dodd accompanying them. Though I needed the journey for my health as I mentioned in my letter of Mar. 23d, I desired that Mr Dodd should have the opportunity of seeing more of the missionary work in the Interior and of inspecting the Schools at Kharput since he will probably have closer connection with our Schools than myself. It was also inconvenient on some accounts for me to leave our station work at this time. The company spent the first Sabbath with our German friends in Amasia (Apr 17th) the second in Sivas and they hope to reach Kharput to day - a journey of just two weeks. The Expenses, Mr Dodd says, of getting the ladies on to the ground simply will be not less than 150 Dollars. We hope they will do a great deal of good & get a great deal of good. It is expected that Miss Fritcher will return in the Autumn to commence the Female School in Marsovan.

We learn that Dr Anderson has made a visit to Mt Holyoke and that a young lady there is very much exercised in mind on the question of going as a teacher for the School in Kharput -

A few days since I was called to perform the funeral service of a Musselman. That is in the eye of the Law he was a Musselman though he died professing faith in Christ. His last words to me before the day of his death were "I consecrate myself and all I have to Christ. I wish to live to serve Him. If I die I hope for Salvation only through Him" He was a young man born of Armenian parents, & brought up in the Protestant faith. But overcome by temptation in a seaport town whither he had gone to learn a trade he fell into the snare of the devil professed faith in Mahomet and was circumcised! He boasted in the Turkish name of "Ahmet" and the title "Effendi" scorning the friends who endeavored to rescue ~~the~~ him with all the vituperation of a practised and most bigoted Turk. Sickness and a train of misfortunes at length brought him to repentance. He returned to his Kindred to receive those Kind attentions from their hands which he had vainly sought among his new acquaintances. These he accepted with gratitude - He acknowledged the righteous judgment of God upon him and looked anxiously around grasping almost wildly at any thing that promised relief from a guilty conscience. From his professions in this sickness we are not altogether without hope that he is among the saved yet clearer evidence would lift a burden of sadness from our hearts.

The fact of his having become a Musselman seems not to have been generally known among the Musselmans here. He was buried in the Protestant burial ground, no one opposing except the Protestant community who from an indiscreet fear objected to having the grave in their lot and purposely staid away from the funeral. About sixty persons however Armenians and strangers attended with the friends of the deceased and the occasion was solemn & impressive.

The work in our outstations during the winter has been quite ~~as~~ interesting and I have for a long time purposed giving you extracts from the numerous letters of native helpers and teachers which we are constantly receiving. Only the pressure of other duties prevents. Intelligence of the revivals in some of the churches in America greatly cheers our hearts. We look for the accounts of them in the religious journals with scarcely less avidity than we do for the success of our arms in the holy cause of liberty.

How a general out pouring of the Holy Spirit on Missionary fields would relieve us of burdens hard to bear and bring us *welcome burdens* in return! Our native churches are in perishing need of this grace; Our native pastors and preachers need it, we missionaries all need it. May the Churches in America be stirred up to pray with enlarged hearts for us who are in the ends of the earth.

Very Respectfully and truly Yours
Julius Yale Leonard

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Marsovan, May 9, 1864
Rec'd June 8.
Ans'd Jan 4, 1865

Marsovan Turkey in Asia
Feb 22d 1865

To Rev Geo. W. Wood D.D.
Sec. A.B.C.F.M. New York -

Rev & Dear Sir.

I have had it in my heart a long time to write you a letter; because I remember your visit to this Mission and your various labors with deep gratitude and because I think you will be interested in some particulars concerning us which could not be so well understood by any one who has not recently been here.

If you were to look in upon us just this moment (the middle of the afternoon) you would see Bro. & Sister Smith by their study table in a room adjoining mine diligently acquiring the Armenian language, Mr. Dodd & Hettie have gone out into the fields for a ride, & to gather wild flowers which the open winter allows in great profusion. Mrs. Leonard & Mrs. Dodd have gone together to the womens prayer meeting which is held to day in the Turkish quarter and will probably be attended by many Turkish women as well as Protestants & Armenians.

The Chapel (over which our rooms are situated) a few moments ago resounded with one of the sweet songs of Zion sung by some fifteen or twenty ~~of~~ girls, Anna's pupils who have also gone with the teacher now to the prayer meeting, thus becoming accustomed to scenes of religious instruction & emotion in striking contrast with what they usually see & hear at their homes.

If you were to look in upon us on the Sabbath you would see early in the morning a Sabbath School numbering about 80 souls of both sexes arranged in a dozen classes all seated on the floor, the women modestly veiled with the usual white sheet or the shawl drawn over the head & half concealing the face; their apartment likewise being distinguished from the rest of the floor by a low balustrade running half the length of the room, which is a temporary concession to ancient manners. At 10 o'clock you would see another Sab. School in one of the suburbs conducted by Anna and another female teacher and frequently attended by women in the neighborhood who would flee from the sight of a Protestant *Badveli*. This school is a counterpart to some of the *boys meetings* in New York - a gospel net thrown out where others cannot fish -

At noon again in the Chapel, punctual to the cry of the Turkish Muezzin you would see a congregation of from 100 to 150 souls including some strangers & many nominal Armenians. They give good attention to the Sermons, join heartily in the singing, and without exception stand with reverent attitude in prayer. At "Ikindi" the middle of the afternoon the same audience attend to an expository discourse. The Lecture Tuesday afternoon is much better attended than it has been for a year past. A meeting for Sunday School Teachers preparatory to the Sabbath occurs Friday afternoon & is followed by a meeting for prayer & conference of Church members only -

The strife over the Chapel which began 18 months ago and with which you are familiar seems to have died out. The last offensive demonstration on the part of the brethren occurred in July, when a party including some members of the Church undertook to prevent the re-organization of the Sab. School. Their offensive language toward Bro's Dodd & Smith (I was then in Consple) and the attempt to break up the School by singing revealed the true spirit of the leaders and broke their hold upon the people. The Church have now after much delay suspended two members for this & other misdemeanors; a third has asked & obtained forgiveness of them on public confession and others who have wandered from duty manifest a desire to walk again with Christ. We are much encouraged. Sometimes it seems as if the Holy Spirit was hovering near and the blessing of a Revival almost within our reach. Was it ever more needed? Could it ever be more timely than now? What an effect a Revival would have upon our Schools about to be opened! Are we faithless? Are we unfaithful? What hinders.

The brethren have supported their School for more than a year. They now want to give it back into our hands & are willing to throw their Teacher overboard for whom they have suffered so much. In this movement discern a mixture of both good and evil.

I ought to close with this sheet though I have many things yet to say. Perhaps you will remember I received your parting benediction in Mr Bliss' house in Hasskeuy: I was then feeling rather ill. The Com ad Interim surprised me by a formal invitation to remain 2 or 3 months in Consple - I did so, and probably the change & rest were good for me, for since my return and a good long tour at the remoter Out-stations I have been blessed with uninterrupted health. Mrs L. also profited by treatment for a chronic disease which had caused her pain though it had not interfered with Missionary labor. - Desiring an interest in Your prayers I remain Yours & J. Y. Leonard

Ans'd June 7.

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Marsovan Turkey in Asia
June 9th 1865

Rev. R. Anderson D.D.
Sec. A.B.C.F.M., Boston

Dear Sir

I wrote you March 23d and May 6th 1864 more than a year ago. Whether the letters were received I have not learned. I have some reason to think one of them may have been lost, as other letters were lost about that time.

I also wrote Dr Mead in February & March the present year on matters with which he was familiar by his late residence in Constantinople.

We have continued cause for gratitude to God in the continuance of general health and abundant opportunity to labor in the ministry of the gospel.

You will learn from the Report of this Station that in respect to the Protestant Community in Marsovan the sorrow which overwhelmed us a year ago is now turned into joy. Those who in that wild tumult and whirlwind of passion cried "Let us break their bands asunder and cast away their cords from us", now declare with one voice that there were no bands to sunder but the bands of love and no cords to cast away but the cords of prudent counsel, of instruction of fraternal & paternal solicitude, & of pecuniary aid, to which they owe their existence as a people and without which they would quickly go to ruin. Extravagant as this language may seem, it is substantially repeated in so many forms & on so many occasions in our daily intercourse with the people that I doubt not it expresses the real feelings of most if not all of them. //

(Bro. Dodd thinks the congregation is not quite as large as when he first came here [in 186[illegible]], but I think it is larger.) Our weekly church meetings (exclusively for church members) is valuable for keeping in view the line of demarkation between the church and other protestant "brethren". It is important that those who have covenanted before the Lord keep in mind their peculiar duties and privileges as members of the body of Christ. The great central truth that "Except a man be born again he cannot see the kingdom of God", though freely confessed seems not to be generally felt, wherever great Religious Awakenings have not shaken the masses of the people, such Awakenings as have given birth and character to a large number of the Churches and Christian communities in the United States and in some parts of Scotland and Ireland. No one who attentively reads the Missionary intelligence from this quarter of the globe can doubt that our first and great need is the Outpouring of the Holy Spirit. The thorough renovation of men who have been wont to imagine themselves already in the Kingdom of God by virtue of their being protestants, and the filling of our pulpits with a selfdenying holy ministry, & our High Schools with youth devoted to Christ & his work - how shall these ends be compassed except by the regenerating power of the Holy Ghost! Let Christians in America whose prayers have been so signally answered in the overthrow of treason turn their eyes again to the Eastern World & the dark places that have for ages been full of the habitations of cruelty. May they pray as fervently for the Coming of Christs Kingdom as they have prayed for the preservation of the Union. May they give their money their sons & their daughters in obedience to the Call of Christ, as freely as they have given in the holy cause of Liberty.

Last Sabbath we celebrated the Communion of the Lord's Supper. It was to me an interesting occasion. More than two hundred persons were present of whom about one fifth were communicants; and although it was a very warm day and the house was packed with as many as could find a seat upon the floor, the profound attention which was given to the story of Christ's sufferings & death, the tearful eye and the face upturned solemn, pensive, as if in silent prayer, show that there are hearts which yearn for a higher good than this world can afford.

In accordance with a Resolution of the Mission adopted last year the Theological School opened here the first Wednesday of April. The particulars will probably be comprised in a Report by Mr. Smith the Principal who ~~as~~ with my other associate is now attending the Annual Meeting in Constantinople. It is to me an interesting fact that one of the students is from Russia - from the borders of the Caspian Sea. He was recommended to the American Missionaries in Constantinople by Dr. Pfander who as I understand first carried the gospel to that region & was expelled by the Russian Government. — Very Respectfully & truly Yrs J. Y. Leonard.

S.C.

Marsovan, June 9. 1863

Rec'd Aug. 1

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Marsovan Turkey in Asia
Aug 22d 1865

Rev R. Anderson D. D.
Sec A. B. C. F. M., Boston

Dear Sir

It becomes my sorrowful duty to apprise you of the death of our beloved associate at Marsovan, the Rev Edward M. Dodd.
He was attacked with Cholera after sunset Friday the 18th inst and died the next morning (Saturday the 19th) at 7 o'clock. From the moment of attack the disease marched steadily forward like a strong battalion to the citadel of life. All efforts to resist its progress were unavailing. It was an unspeakable comfort to us all ~~that~~ Dr. West who had been summoned by telegraph from Sivas for others was with us, so that nothing was omitted ~~that~~ medical skill could devise or the most assiduous attentions apply to save the life of our beloved missionary brother. But the Savior had prepared his crown and sent the unseen messenger then and there to call him to his everlasting rest. We are deeply afflicted. We are stunned by the sudden blow. We cannot fathom its meaning.

Marsovan, June 9. 1863

Thy judgments O Lord! are a great deep! How swiftly came that Messenger from the upper world! and without a moment's warning! The previous day our brother was in almost his usual health though that was by no means strong. He gave his customary lesson in the School, received visitors at his house, finished for the press the translation into Turkish of the Hymn "When I can read my title clear
To mansions in the Skies"
accompanied the physician in visiting the sick poor (among whom appeared the first two decisive cases of Cholera) and but an hour before sunset attended a business meeting of the church where as his last public service he aided by his counsels in the acceptance of new members to its fellowship. Scarcely had the evening shades gathered round when Cholera was upon his feeble frame with all its terrible power. A night of fearful tossings, of hurrying to and fro of inexpressible anxiety and fervent prayer on the part of friends and attendants — then followed the calm and quiet surrender to the "last of foes". As the rising Sun poured a flood of light over the scene of that night's struggles the gates of heaven opened and the good man's spirit borne on Angel wings moved into the glorious presence of its Lord.

We laid the precious dust of our departed brother in the Protestant burial lot, there to await the ressurrection morn. It is a pleasant spot, just without the city: a knoll facing the East slopes gently down to the side of a limpid stream which is fed by springs on the mountain side; and wide spreading walnut trees cast over the grave the mantle of their deep and quiet shade.

Trusting that another pen will pay a worthy tribute to the christian character and missionary labors of the deceased I will only add here a few particulars that may be of interest in the circumstances.

It is not a little remarkable that Mr. Dodd preached, as it were his own funeral discourse the sabbath previous to these solemn events. Many persons fleeing from pestilence in Constantinople and other places had arrived in Marsovan. To allay undue fear encourage a proper confidence in divine providence and incite the impenitent to immediate preparation for eternity Mr. Dodd preached a sermon from Deuteronomy XXXII. 39. He remarked that God has fixed the time of each one's death. He has measured off our life, so many years, days, hours. Until God's time arrives no pestilence-no harm can reach us. And while we are to employ all proper *means* for the preservation of life we are to trust only in God's blessing - "expect safety only in God - use the means for *Him*." ... "If reconciled to God" - he remarked - "pardoned, accepted how quiet and fearless we may be! God our father has decided the time of our death wisely, the best for us. We could not choose a better day earlier or later - or a better way" × × × "Stand to your post. Do your duty; Wait on the sick. Bury the dead." * — A congregation of nearly 200 persons including several Mussulmans standing patiently in the porch listened to the discourse with unusual attention. Who of them thought that the preacher was so soon to illustrate on his own death bed the triumphs of faith in Christ! —

From the nature of the disease and the rapidity of its progress, there was little opportunity to converse in regard to his spiritual state. The vomiting was frequent and continued nearly all night, and the prostration was great. The patient could speak only with the greatest difficulty. But while others were anxious for his recovery *he* showed no signs of anxiety or alarm. With broken articulation he said enough to testify that his soul was in perfect peace. Understanding well his own symptoms he remarked about 3 o'clock "The time of my departure is at hand". "Do you rejoice in hope of the glory of God?" it was asked. He replied "I do". A little later the children were brought in to take a parting look and receive the dying father's benediction. He seemed to enjoy the reading of the 23d Psalm, and selections from Revelation descriptive of heaven. To the passage "Surely, I come quickly. Amen. Even so, come Lord Jesus". he responded emphatically "Amen. Come quickly." // Prayer was offered, all kneeling around the bed. Putting my hand in his I said "Brother Dodd, we all love you very much". He replied by an affectionate pressure of the hand. At day break seeing him rapidly failing, the by-standers with choking emotion sang a hymn which he much loved beginning:—

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* Manuscript Notes in English

"Cast thy burden on the Lord
Lean thou only on His word"

The sweet melody seemed to follow him down the dark valley. Bro. Smith offered prayer. Bro. Barnum who had been detained by sickness in his own family then coming in, was recognized by the dying. "Have you any doubts Brother"? He asked.— A shake of the head indicated what he could not speak. "Is all light and peace within". A nod of affirmation. // Though I walk through the valley of the

Shadow of death I will fear no evil" was repeated. A look of joy passed over his face while he warmly pressed his wife's hand thus expressing that his own dying experience was a vindication of this truth.

For the spirit of our departed brother we cannot mourn.

— "He has found His reward and his refuge in heaven" Though he was needful for us - very needful - in a work ever enlarging by its own success yet we have no doubt that for him to depart and be with Christ was far better. //

Though feeling their irreparable loss the afflicted family have been sustained with calm resignation and enabled to say "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

The family consist now of only three children with their mother; the oldest about 15 and the youngest about 5 years of age. Their names Hettie, Bella and Willie respectively. No plan has yet been formed as to their future course We wait the developments of providence and the Counsels of the Prudential Committee.

The following Statements have been obtained from

Mrs Dodd and from bound volumes of the Missionary Herald.

The Rev. Edward M. Dodd was born in Bloomfield N. J. Jan. 22d 1824. At the age of 14 or 15 while a clerk in a store he became a disciple of Christ, and immediately turned his attention to the Ministry. He completed his academical course at Princeton College, (1844) and his theological at Union Theological Seminary (1848). Sailed from Boston for Smyrna Jan 3d 1849, having been designated with his associate Mr Maynard to commence a Missionary work among the Jews at Salonica. After 4 years he returned with his family to America in feeble health and embarked the second time Sept 1st 1855 from New York for Havre France on their way to Smyrna, Mr. Vanderbilt kindly giving them a free passage. The Jewish Mission being abandoned (5) he acquired the Turkish language and labored in Eight years among the Armenians at Smyrna.

In 1863 his location was transferred from Smyrna to Marsovan ~~here~~ with special reference to the superintendence of the Girls Boarding School to be opened there. For reasons which need not here be mentioned the opening of the School was delayed till this summer. Meanwhile Mr Dodd was actively engaged in ordinary missionary labors and in preparing the house and making all arrangements for the Girls B. School. When all was complete and the School (under Miss Fritcher's immediate care) had been in progress less than two months it pleased the All-wise Disposer of all events to call this brother to a higher sphere.

From the nature of the disease and unusual heat of the climate it seemed expedient to have the funeral on Saturday as early as practicable and without taking pains to circulate the notice. Nevertheless a goodly concourse of people attended both at the house and the grave. A great number of all religions and nationalities — Armenians, Greeks, Catholics, and Musulmans have since testified their profound grief. They profess lasting gratitude for the kindness of the deceased, particularly in administering medicines to the sick during his two years residence here.

On the Sabbath appropriate exercises were held in Chapel in reference to the event. There were few if any dry eyes — May the Event be sanctified to us and our people. Yours very Respectfully

J. Y. Leonard

Rec'd Sept. 29. 1865.

Ans'd Feb 9 [illegible]

Marsovan Turkey in Asia
Nov 22d 1865

Rev R. Anderson D.D
Sec. A.B.C.F.M. Boston

Rev & Dear Sir,

I wish to mention a few things which may be of more or less interest to you. Doubtless you already know of Mr W. E. Dodge's generous donation to the Theol. School in Marsovan. He proposes to pay the expenses of five young men during the eight months of study and then add something for their labor in vacation. He also proffers $200 to be expended by Dr. Wood in the purchase of such apparatus as may be needed for the School. Respecting the latter Mr. Smith wrote Dr. Wood sometime since. Of the five students whom we have selected to be supported thus by Mr Dodge two have families and three are unmarried. The Plan adopted by the Mission for the Theol. School allows for the support of pious students contemplating the ministry a sum not exceeding twenty five piastres a week, also an additional sum not exceeding fifteen piastres a week to those who have families dependent upon them for support. Accordingly we find the expenditure for the two students who have families to be just about $120 and the other three $110, - total $230, reckoning the dollar at 22,7 piastres, That is, a man with a family costs

$60, and a man without, $37 for the 34 weeks of study. Perhaps a full estimate should include a small sum for the rent of their rooms. Their expenses for books have thus far been met by the fruits of manual labor. A portion of the expenditure for the year having already passed to the account of the Board when Mr Dodge's offer reached us and it being of course impossible to draw semi annually for this year, it seemed to us proper to ask Mr. Dodge for only $200 and make a draft for the whole at once, which I did by the last week's post. The Draft is for $200 in gold & is made payable to the order of Mr. Washburn according to a suggestion from him. As Bro. Dodd who was Secretary of the Station was not in the habit of retaining copies of his letters we have but imperfect knowledge of what may have been written either to Mr Dodge or to the Missionary House on the subject.

We have closed the term of study this year a few days before the regular time for two principal reasons (1) that the students might reach their respective fields of labor before winter and (2) because the work of our Station requires more attention than can be given while the Schools are going on. Bro. Smith has been very faithful and constant in his devotion to the interests of the School, and though he has been on missionary ground scarcely more than two years he has acquired great facility in the language. The lessons given by the native teacher have usually been given under his inspection and with his aid // I am much gratified with the progress which the students have made, as evinced in the public examination, as well as their kindly feeling towards the Missionaries and one another and their apparent zeal for Christ. They are now dispersing to teach and preach during the winter vacation. Two go to Cesarea, one to a village near Yozgat, one to Zilleh which has been destitute for more than a year, one to Charshambah, where the helper has recently died and one remains to teach in Marsovan. //

The Girls Boarding School is also closed for the winter, but Anna the assistant teacher will resume the day School for Girls which she began four years ago in my house and which was suspended last summer for the sake of the Boarding School. Mr. Smith who except the first winter has resided with me goes now to occupy the house in which Mr. Dodd lived. Mrs Dodd & the children will board with him. Miss Fritcher comes to make her home with us for the present. Arrangements for the permanent Superintendence of the Girls B. School will await the direction of the Mission. Obviously we must have either a pastor for the Church, or another missionary to fill the vacancy made by Bro Dodd's decease, In fact there is a necessity for both. a question which I cannot now discuss. Mrs Dodd is preparing to go with her three children to America in company with either Mr I. E. Bliss or Mr Herrick as may be most convenient, provided the State of the roads will admit of a journey to Samsun so early as February or March. No instructions have as yet reached her from the Missionary House since her husband's death. In view of the ravages of the Cholera at Constantinople and Smyrna spreading to other cities as well, ~~you~~ and especially after the sad event just referred to (intelligence of which was communicated in my letter of Aug 22d) you doubtless felt deep solicitude for all the Missionaries. We expected here that the pestilence would certainly spread among us and I think I may say that next to the Mercy of an Overruling Providence without whom not a sparrow falls to the ground we owe our lives to promp attentions to premonitory symptoms of the disease. Neither Dr. West nor Mr Smith nor Mrs. Smith ~~were~~ was able to attend the funeral of Bro. Dodd. Mrs Barnum, her child and Servant lay sick in my house. Two students in the Theol. School required medicale advice and one or two in the Girls B. School were prostrate for two days.

About a dozen cases of Cholera came to our knowledge in the town; not all fatal. Amasia Cavza and other neighboring towns were more or less afflicted.

We have been peculiarly favored this Autumn by visits from Missionary brethren. Mr. Walker & family Oct 22d. Mr Herrick Nov 1st for five days, Mr & Mrs Bryant Nov 10th & Mr. Giles who came from Sivas with a carriage to meet them. Mr. Livingston was suffering under a severe attack of billious pneumonia, Dr West was of course detained by his bedside. Hence Mr. Giles who was on a visit to Sivas for medical advice was the only one that could be delegated to meet the Bryants.

Our people are suffering almost intolerable oppression from the local government. The new Pasha at Amasia is pushing reform faster than the people have strength to bear. In Marsovan the shops have been altered, cut down, rebuilt or entirely taken away as the case may be in order to conform to a certain model; next, sewers laid deep underground are made to drain every street of the city, carriage roads are constructed for some distance out of town; a palace and a tower for a town-clock are hastening to completion; All this of course at the expense of the people. Some of these reforms it cannot be denied are decidedly improvements on the old status, but how hard it comes to a poor man to be compelled to paint his shop when he has no bread for his hungry children! It is but a few days since the Pasha demanded fifteen hundred piastres of the Protestant Community - about 35 houses - as the first installment towards the palace. Of course our ears are filled with complaints and some of our plans for bringing the people to ~~the~~ the ~~self~~ support of their religious & educational institutions can only be partially executed. // It is rumored that the Pasha has chosen Marsovan for his summer residence. He certainly could not find a more salubrious situation.

The reports of the Meeting of the Board in Chicago have just reached us. It appears to have been a delightful meeting, without any single all-absorbing topic. The financial successes of the Board its relief from debt are almost a miracle. Is it not worth something to the Missionary cause that our bills of Exchange are sold at a premium in the ends of the earth? Is it not worth something that native helpers, colporteurs, evangelists teachers and preachers in the employ of the Board through its missionaries can go on steadily and confidently in their good work? Into how many dark and sad homes does the good mans legacy or the widows mite send light and peace!

I cannot close without alluding to my recent visit to Cesarea though I intend to give in a separate letter a more extended account of it. The installment of native pastors over the principal churches gathered here in Turkey is a consummation worth great sacrifices in other departments of the work, and when the candidate is well qualified for his calling as was Baron Kerope one can with a very good will make a journey of 350 miles on horseback to help put him into office. Br. Kerope like Br. Alexander of Adabazar and Br. —— the pastor in Kharput is one of the *ripe* fruits of Bebek Seminary and a living witness to the power of the gospel in Asia. My mind was turned to him long ago as a suitable instructor for the Theol. School. Only the very important end of securing a pastor to the Church in Cesarea prevented our proposing it. Possibly the Lord is qualifying him by pastoral experience for the high calling of training preachers of the word. just as Professors in Theol. Seminaries at home have usually first been pastors. I was told by the Missionary brethren at Cesarea that Br. Kerope had shown great tact and ability in managing the people during the two and a half years of his labors there. but for which, to all human appearance they would have dashed upon the rocks of discord and secession. How much have the church in Marsovan needed just such a man for the last five years! A man in and of the people always among them as it is not possible for a Missionary to be however much he may desire it.

The Council felt that a church of 60 members with so strong and thriving a congregation ought to pay more than 150 piastres of the five liras monthly wages of the Pastor and that even the 200 p which they propose to pay next year is far below their duty. It was not our province however to interfere with the arrangements which had been made, and the Council contented themselves with giving the people through the Moderator a short exhortation on the subject.

(3)

Would that our official correspondence Dear Sir, admitted us nearer to your person that we might express those sentiments of esteem, confidence and affection which burn in our hearts toward you. It is rumored that you contemplate resigning your office as Cor. Sec. of the Board, and that the recent very worthy addition to the Corps of Secretaries has been made with that view. To me - who am indeed one of the youngest and the least of missionaries and therefore have no right to be heard as the pioneers who have longer known you, nevertheless the event awakens many sad thoughts. -

Most affectionately & obediently Yours in X. - J. Y. Leonard

Marsovan, Nov. 22, 1867

Rec'd Jan 12.

Ack. Feb. 13/68.

Sivas July 3d 1864

To Rev. R. Anderson D.D., Sec. A.B.C.F.M. Boston, U.S.A.

Dear Brother in Christ,

I have come up from Marsovan to Sivas for a few weeks' vacation. It is the first time I have visited a neighboring Station for personal considerations in six years. After recovering from a fever which had laid me on the shelf for a few weeks I calculated that a special benefit might be derived from the rough and tumble of a week's journey, a little medical advice and much good cheer in the society of the brethren here, while I would be relieved of the daily routine of care & toil of my own Station. I also had a curiosity to know whether a skilful physician could detect in my constitution any seeds of disease which required special watching. My Expectations have not been disappointed. Though we had an unusual amount of the rough & tumble tugging at the wheels of a carriage which I had been persuaded to avail myself ~~of~~ of, but which was poorly adapted to the rough footpaths of the mountains, yet I endured well the trip and my muscles became well hardened. We came by way of Zilleh partly for the sake of visiting that out station and partly with the hope of finding a better carriage road than the direct route affords. Our guides mistook the road and taking us directly over the high Mountain between Amasia and Zilleh instead of going around it, and then over the Chamlu Bel by a footpath subjected us to no little peril of life and limb. A part of the road had indeed been expressly built for a carriage road, but Pashas and Engineers who undertake such improvements ought first to know something of the use of wheels. Arrived at length safe in Sivas Dr West took me in hand and after a thorough examination said he should have no hesitation in recommending me to a *Life Insurance Company*! He said I had a slight touch of dyspepsia which could be easily remedied and had somewhere ~~go~~ picked up a little *miasm* which must be expelled from my system by Quinine. A few weeks rest, a half dozen grains of quinine daily and a little gentian with valerianate of zinc he thought would build me up. Four weeks have elapsed and the Doctor finds yet no reason to change the opinion he then formed. He now permits me to return though for the sake of avoiding the malarious districts on the road he would prefer that I remain here till Autumn. My conviction is however that I ought to be at my post. Bro. Smith is alone and we are poorly supplied with native helpers. My wife who accompanies me almost wherever I go feels also bound by strong ties to our Station and work. By the leave of Providence we set out for Marsovan next week.

This particular statement of the state of my health I think is due to you in view of some allusions to ~~that subject~~ his prostration in letters from Bro. Smith to the Missionary house whose brotherly kindness is quicker to suggest relief to others than to himself. You will have received the Minutes of the An. Meeting before this reaches you. I made known to the Mission my purpose, to ask the Prudential Committee for leave to visit the United States next year for the ~~pu~~ sake of seeing our aged parents once more in the flesh. I understand they have approved of my going. As soon as I reach Marsovan I will send you a copy of the letter which I addressed the Mission on the subject.

We have just had a rich treat in perusing the letters from the Missionary House which I had procured copied at Cons'ple. Dr. West laments with me the fact that letters so instructive should so often be read only in the hearing of the few delegates who go up to the Annual Meeting. The Mission I am told have recommended, that Dr. West's receipts for medical practice be employed as he may see fit in the erection of Meeting houses. His receipts amount he tells me to about $1300 a year. The Missionary work in Sivas is in a more encouraging state than when I was here six years ago. The congregation has apparently doubled and what to me is a hopeful sign the proportion ~~numbers~~ of children and youth connected more or less irregularly with the Congregation is much greater. These could they be followed up and trained continuously by a faithful pastor might become "oaks in Zion". The service in Turkish which has been suspended for nearly a year will now be resumed. which is a right step in the direction of reaching the Mohammedan population. It is well on all accounts that Mr. Bryant is learning the Turkish language for this gives him access to every nationality found in the northern part of Asia Minor the Kuzzle Bash Kurds not excepted. Would that our native preachers were generally instructed in this language rather than Armenian. — Very respectfully and obediently Yours. J. Y. Leonard

Cas. Aug 23. 1866
J. Y. Leonard

Marsovan Turkey in Asia
July 20th 1866

To
Rev. R. Anderson D.D.
For Sec. A.B.C.F.M., Boston

Rev. & Dear Sir

The object of this communication is to ask of the Prudential Committee permission for myself and my wife to visit the United States. The Mission to which I belong have unanimously approved of our going. I beg leave to enclose herewith a copy of the resolution which they adopted in regard to it and which on account of my absence from home I have obtained from the Secretary but at this late moment. I enclose also the letter which I addressed the Mission so that you may have before you the exact data upon which their approval was given. You are doubtless already informed that an arrangement has been made by which Dr. Schneider will assist Bro. Smith in the Theol. School and the pulpit for at least two Summers thus enabling me to be absent without detriment, - possibly with positive advantage, to the work. I trust however our absence need be but a short one. Indeed it is with great reluctance that I can consent to go at all. Our work is now in a most interesting state in nearly every department. All that we lack is the mighty outpouring of the Holy Spirit without which indeed this beautiful garden of the Lord will soon come to desolation.

It may not be improper to observe here that if my life is spared till the 12th of next June I shall have seen the fortieth anniversary of my birth day. And the 7th of July will complete a period of ten year from the day of our embarkation from Boston.

Praying that you may be guided by Divine Wisdom in giving or withholding the furlough which I now ask, I remain

Very affectionately and obediently yours

J. G. Leonard

P.S. It will be understood that the only grounds on which I ask permission to visit the United States are those which are set forth in my letter to the Mission a copy of which is here appended.

(Copy) 178

Marsovan June 16th 1866

To

The Western Turkey Mission as represented in the Annual Meeting at Constantinople.

Dear Brethren,

Being providentially detained from meeting with you this year as I had anticipated, I employ the pen to ask your approval of my petitioning the Prudential Committee for leave to visit the United States at some convenient time not far distant. Our principal reason for wishing to go now is that we may see our parents - my own widowed mother and my wifes father and mother - once more in the flesh. These have all attained very nearly the age of seventy years and consequently cannot reasonably hope to continue long. They are anxious to see us; they urge our coming and other numerous relatives join with them so earnestly that we have come at length to look upon this step in the light of a filial duty. Some of my missionary brethren have kindly suggested that considerations of health were sufficient to justify our taking a year's vacation. In this opinion I do not concur. My general health is indeed not always good and sometimes it has met with serious interruptions as for instance, ~~by~~ by the fever from which I am just now recovering and yet I have not seen the time during nine years of missionary life when on account of health alone or chiefly I could conscientiously leave my post and go so far as America. How much I might hope to gain in that line if anything some of you who have had experience may be better able to judge; I have never consulted a physician on the subject. Other considerations of minor importance which in the aggregate have some weight on my own mind need not be mentioned. The expense of the journey I hope to more than reimburse by securing contributions to the Board from new sources among our acquaintances.

Should you approve, and a favorable answer be receive[d] from Boston in the Autumn (and it could not be earlier) my plan would be to go either early in the Spring or just after the next Annual Meeting. After a year's absence we should hope with GOD's blessing to be found at our post again ready to resume missionary labor with new zeal.

In the event of our leaving I cannot but ask you, Dear Breth-ren, to have a care to provide at least temporarily an asso-ciate for Bro. Smith. The work of this Station with its poorly manned outstations in addition to the care of the Theological School and the Girls Boarding School is too much even for any two the strongest men you can name. I am sur[e] no one would be willing that the burden rest wholly on Bro. Smith, unless some special providence make it necessary. At all events he should be relieved by the best of native assistants.

Praying that the Holy Spirit may be with you in all your deliberations and guide always to right results I remain

Very Respectfully and Affectionately Yours

(Signed) J. Y. Leonard

[Extract from the Minutes of the An. Meeting of W. Turkey Mission]

"Voted, To approve of Mr. Leonards making application to the Prud. Com. for permission to visit the United States, with a recommendation that permission be granted."

Marsovan, July 20, 1896.

Rec'd. Aug. 29.

Ans'd Sept. 6?

His Return

[illegible]

Marsovan Turkey in Asia
Aug. 17th 1866.

To Rev. N. G. Clark D.D.
Sec. A.B.C.F.M. Boston

Rev & Dear Sir

Your favor of July 5th conveying a permission to me to visit the U. States came to hand yesterday. The letter has been mislaid and I can not lay my hand upon it this moment, but there was a remark which in connection with the fact that my letter of July 20th to Dr. Anderson asking this permission could not have reached you, leaves me to infer that the vote of the Committee was based on a supposed *necessity* which does not exist. I shall therefore not feel at liberty to avail myself of this permission until it be confirmed. In one sense a question of expediency is a question of necessity; in another, it is not. I cannot say that my mind is perfectly clear as to my duty in the case, and I wish to have the Prud. Committee have all necessary facts before them. Whatever advantages may accrue to me and my wife from a visit to America after an absence of ten years, and I doubt not they would be many, I should not think of going yet for several years except in obedience to a *filial duty*. viz;

that of fulfilling the long cherished expectations of our aged parents. I have always felt that the presence of many return Missionaries in the United States was undesirable and while there are so many who from total failure of health or other reasons *must* go; I am willing to bear my share of sacrifice in keeping down the number to as low a figure as the Secretaries and Prud. Committee think on the whole will be wisest and best. I wish to go if at all with their full and free approbation and that they be not obliged to vote in the dark. God will by his providence I doubt not yet make our way plain. — These remarks are made on the supposition that you had for your guidance only the bare vote of the Mission. Perhaps that is enough. —

§ — I think you will be interested in a few lines respecting the State of things in Marsovan. Although the Mercury ranging from 86° to 99° indicates a higher temperature than is remembered to have occurred here any previous Summer, our hands are full of work and our hearts full of joy. Last Sunday seven persons were admitted to the Church on profession of faith. Three of these belong to the congregation in Amasia twenty four miles distant where no church has been formed. One was a young widow in the Girls Boarding School who is already actively engaged in the Bible work employing her leisure hours, in visiting Armenian families to read with them the Holy Scriptures. One, was a man of over sixty years who had spent ~~nearly his whole~~ a considerable part of his life as a teacher in Armenian Schools. The death of a beloved daughter last year was blest to his conversion. Another of the seven who stood up to unite in the Covenant was a young man who while supporting himself by manual labor and assisting also a dependent father is studiously preparing to enter the Theolog. School in order to become a preacher of the gospel. As usual a large number of strangers were present at the Communion swelling the congregation to the number of some 240 souls. The solemn reading of the Confession of Faith and the Covenants is always impressive. Several girls in the Boarding school have manifested an unusual interest in religion and expressed a desire to unite with the church. They hold prayer meetings often by themselves in the School. We hope the Holy Spirit is calling some of them to a holy life.

Sunday afternoon in connection with the Sabbath School we had a kind of Missionary meeting. Native helpers were present from Amasia, Hadji Keuy, Samsun and Vezir Keopren who made interesting statements from their respective fields. A letter from the Greek Protestants of Unieh was read declaring their firm adhesion to the truth and asking again for a preacher. They had hired one of their own number as teacher and opened a school with no assistance from abroad. Persecution followed but their faith was not shaken nor were their numbers diminished. In addition to all this good news one of the brethren in the church arose and announced that arrangements had been made for opening a boys school in Marsovan under the patronage of the Young Mens Society and the teacher had been already engaged. They had not expected to make this announcement so early but the strong appeals of some of the helpers who justly chided the congregation for neglect and parsimony in ~~t~~remaining all summer without a school and the noble example of these new Greek brethren in Unieh brought the young man to his feet. It requires much patience, firmness, oft persuasion and sometimes "a degree of violence" to bring our christian communities up to the duty of self support. The forwardness of a few is hindered and counteracted by the covetousness of many. But where the spirit of the gospel prevails the people will eventually learn both their duty and privilege // We have been trying for several months the let alone policy, withholding all aid for the school till the people should come forward and do what might reasonably be demanded of them towards helping themselves, and it seems to be having a good effect.

Very truly & obediently Yours Julius Y. Leonard

P.S. // When I said our hearts are full of joy I had much more in mind than these few lines indicate. The church so far as we know is now free from dissention or discord of any kind. Previous to the Communion season above mentioned we held many church meetings for the examination of candidates and the discipline of an offender. I think these meetings were all profitable to the Church. The offending member who was once employed as a native helper but whose conduct of late had been a grief to many was led to confess his error and ask forgiveness of the brethren whom he had injured. There is joy in heaven over one sinner that repenteth. A brother gained is better than ten excinded. The only dark cloud that hung over us on this occasion was the fact that three church members who were long ago suspended - or as we say here "*put under censure*" - give as yet no signs of repentance but daily confirm the justice of the sentence against them. —

Sunday before last our monthly concert was enlivened by reports from Theological Students whom after apostolic example we had sent out two by two to the towns and villages for a short vacation. ~~One~~ In listening to their animated narrations, one is reminded of the report which the seventy brought to Jesus "Lord even the devils are subject to us through thy name": Two of the Students went South thirty miles to Akhat Hadji Keoy where they strengthened and comforted our uneducated helper Bedros with his little flock of disciples, and thence proceeded westward fifteen miles to Chorum.* Here they found in a corner of this large Turkish town twenty five Armenian families who have neither church, priest, nor bible. They were welcomed very cordially, entertained wholly without charge and urged to remain many days. A goodly assembly gathered around them who heard the word gladly & plied them with so many questions about the way of salvation that they could hardly find opportunity to eat or sleep. The last request made ~~of them~~ by the people as the student visitors ~~as they~~ departed was that a teacher be sent to abide permanently in Chorum & break to them the bread of life.

But I must not enlarge. You can hardly appreciate in America the great gratification we experience when the work of any station has so far advanced that the fires of a pure Christianity can be kindled at different outposts and the watchmen shout to one another from hill-top to hilltop over the moral waste and darkness of the ages. Let us have faith that God's unerring plan of reconstruction will be exactly executed until "the wilderness and the solitary place shall be ~~made~~ glad" and there shall remain nothing to hurt or ~~molest~~ destroy in all His holy mountain –

J. Y. L.

To Rev. N. G. Clark D.D.

Rec'd Sept. 22.

[illegible]

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*Chorum

Constantinople June 3d/67

Rev. N. Cark D.D.
Sec. A.B.C.F.M., Boston

Dear Bro.

Just at the moment of my departure for the interior I seize my only opportunity of saying a few things while the doings of the An. Meeting are fresh in my mind. I trust you will excuse the hurried manner.

In the first place the Report of Marsovan Station for this year needs an apology. It was written hastily on ferry boats and during odd moments after my arrival in Consple and it is long because I had not time to make it shorter. However it contains I think nothing which is not true. Our friends often complain (in America) because we write them so little. But the truth is just as Bro. Smith stated it when I set out from Marsovan for An. Meeting. We were riding together out of the city. I remarked that I regretted I had not been able to prepare our reports before leaving, & asked him what suggestions he had to make. "Tell them" said he "we have so much to do we cannot find time to write about it".

You will see from the Minutes of the Meeting that considerable time was consumed in discussing the question of Bro Trowbridge's going to Marsovan. The Constantinople Station were as strong in their convictions that he ought not to go as he was that he ought to go. They felt that this year was a crisis with them and that Mr. Pettibone's going to Marsovan for the Summer would suffice for the present necessity. Dr. Wood had written me he hoped you would not fail to secure Mr. Tracy from the Seminary in N. York, but the impression from the latest letters from the Missionary House was that he would not come. The *Com on Plans & Measures* in recommending that Mr. Baldwin spend his first year in Marsovan *thought of the possibility* that he might at last remain there should Providence seem to indicate such a course. I expressed to the Meeting my hope that the Prud: Committee would approve of my visiting America by another year should it please God to spare my life till that time, Marsovan would then need a man ready to take hold of work. Mr. Herrick will add strength to the *Seminary*, but not much if any to the *Superintendence* of the field. May the Lord of the harvest" direct.

In regard to the occupation of Angora I think the general feeling is that we had better man what Stations we have than to occupy new ones: and also if circumstances were favorable that Bro Richardson could use all his talents at better advantage in an Armenian speaking field like Erzerum for example than in Brusa or Angora. Dr. Pratt speaks encouragingly of Mr. Greens health - thinks three months vacation will "patch him up" for several years. The latter is planning to go with Mr. Bliss to Germany, both taking their wives with them.

The Stations in the Interior feel that if Dr. West should visit America as he proposes to do, another American Physician should be within calling distance. Sivas is central. It communicates by post with *Cesarea*, and by post and telegraph with *Kharpoot* Erzrum and Amasia near *Marsovan*. Could not Dr. Milne (?) wisely rest at Sivas till Dr. Wests' return? and even if he arrives sometime before Dr. West leaves will there not be an advantage in his becoming well acquainted with his associate?

Mr. Wheeler stated very positively and repeatedly that *they* did not want a Physician in *Kharpoot* since they have a resident physician one of Dr. West's students in whom they confide. It would not be strange if his views should become somewhat modified on further reflexion & experience.

I am sure Cesarea, Marsovan, & Sivas Stations will not rest easy in the care of native young physicians. Dr. West doubtless deserves a vacation and probably his wife needs it. I cannot object to their having it, and perhaps I should be the last one to object since I have never called a physician during ten years of Missionary life, except for persons outside of my own family. But I beg you will consider how many interests are at stake and as early as possible provide not only temporarily but permanently another Missionary Physician for this half of Asia Minor. Dr. West has long desired an associate near him. One might be stationed at Marsovan or Cesarea. Indeed the care which we have had to give to sick Theolog. Students & Pupils in the Girls School has been a heavy tax upon the Missionaries.

It seems to be the fashion in Constantinople to send missionaries home "without waiting to hear from the Prudential Committee" and so it is voted that Mr. Ladd have leave to go. For my own part I cannot help feeling that the course which has been taken by the Meeting in respect to Smyrna affairs will be construed by Dr. Van Lennep and the native brethren into a triumph of one of the parties and used to the injury of Christ's cause, and I am not alone in in this feeling. Do I speak too freely? And have the Prud. Committee taken this whole matter out of our hands as most believe so that discussion is out of place? I am young, liable to err and willing to learn. May my fears never be realized! He who commanded the light to shine out of darkness certainly can overrule all adversities for the final triumph of justice and truth.

We start now on the French Steamer for Samsun. Mr. Livingston has in charge Mrs. Giles and the Misses Warfield and Seymour as far as to Sivas, going by way of Marsovan. To this company are added with myself Miss Fritcher and three girls from Nicomedia going to join the School in Marsovan, and something more than the usual retinue of servants. We shall be two nights upon the Black Sea and two or three upon the land before reaching Marsovan. Mrs Giles and her little orphan babe will rest in Sivas during the Summer. expecting to join Mr. Farnsworth in Cesarea next Autumn.

By the way, cannot Mr. Farnsworth _seek out and bring with him_ an associate for his field?

How strikingly does Bro. Giles's last message to you show the stress which is breaking down Missionaries on the field. In the opening of the Report of Cesarea Station which was read in the Meeting but four hours before

Bro. Giles' died so that it may be considered as his last words at the verge of the grave, he says "After little more than a year's residence in this country and during the most of that time suffering from a severe sickness with a very limited knowledge of Turkish, with little experience, few instructions and no advice the burden of this great work was shifted upon the writer" - As these words were read by the Secretary and Bro. Giles was known to be lying unconscious in a most critical condition I was deeply impressed. It seemed as if he meant to ~~say~~ Say "This is my apology for dying". The enormous draft that had been made upon the energies of one missionary in so wide a field came to my mind. I recalled his labors. things in his letters which had indicated how he was dashing hither and thither over his wide field faithfully endeavoring to push on the work. - going far out beyond the limit of his ability, and I said to myself. Bro. Giles will die. I left the meeting, hastened to his bedside and had the painful privilige of ministering to him one short hour when the Spirit took its flight. - "Blessed are the dead who die in the Lord" - Bro. Giles (we believe) has entered upon an Everlasting Rest.

You will perhaps expect me to make some allusion to our correspondence respecting my proposed visit to America. I have just time to say that we accepted the decision of the Prud. Com. as the voice of Providence. Our relatives in America were indeed greatly disappointed and my wife's father in particular "quite unreconciled". But had permission been granted I could not have consented to use it so long as Bro. Smith is alone. I have suffered much the last year from aching teeth and a swollen face in consequence, but with a little tinkering which I have got from a third rate dentist in Constantinople I hope to hold on at least another year when I trust the way for my going to America will be clearer. Though I am not sick I feel sometimes completely jaded out and shall be glad if an opportunity offers to be replenished in mind & spirit as well as rejuvenated in body by a change of scene and of responsibility.

Very truly & Respectfully Yours

Julius Yale Leonard

Constantinople, June 3. 1867.

Rec'd July 1,

a " "

Copy of letter to
D. Clark - June 3/67

Marsovan Turkey
Sept. 19/67

Rev N. G. Clark D.D. Sec. A.B.C.F.M. Boston

Dear Bro.

We are much gratified with the appointment of Mr. Tracy to Marsovan. And now since we are reinforced though Mr. Tracy has yet to arrive and a language to learn, may I not properly renew my application for a furlough in order to visit my widowed and aged mother and present my wife once more to her parents in the land of the living? You will remember our correspondence on the subject last year; nothing more need be said. All the reasons for my going then exist in full force and will continue to so long as our parents live; in fact they only increase with time. The objections will have been in a great measure obviated by Mr Tracy's arrival here. Whether I could leave better in December or next Spring will depend on circumstances connected with our Station work. I should like to have the decision as to time left with me if that be agreeable to the Committee.

Bro Pettibone has rendered valuable aid giving a lesson daily in the Theolog. School, and also a singing lesson in this and the Girls Boarding School.

He thinks he must return next week to Constantinople. Possibly he may give us a lift again next Summer in case Bro Herrick who was specially appointed thereto by the Mission fails us. We have some heavy work now before us in arranging houses for the two Schools and the Missionary and a Meeting House. Our Chapel which ~~to~~ is but the basement story of the house I now occupy has become altogether too strait for the congregation besides being without ventilation and having the disadvantage of being located at the extremity of the Armenian quarter. We have purchased a lot in a central position on high ground and adjoining a building which we have hitherto leased for the Theol. School. On this spot it is proposed to erect a church if the protestant Community can be brought up to their share of the work; if not, a plain building for the Theol. School, which it is estimated will be more economical an arrangement even for a few years than to rent. Prosperity no less than adversity brings care and thought. To practice rigid economy in everything and teach the people how to make the most out of their small means and to pull together when the yoke sometimes galls is a life study. Sometimes I wish there were no such cares — nothing to secularize our spirits nothing to give Missionaries before the world the least appearance of a dispenser of bounties or a commercial agent. How I would like to penetrate some remote region and preach Jesus Christ the Savior of Sinners to a people who never heard that the American Board gives money to native helpers and builds meeting houses! But this is fancy.

Your kind letters of June 19th and July 1st came duly to hand. The latter I received just at the moment of starting on a long tour for which I was absent from home three weeks. Some account of the tour I may give in another letter. You ask "Is Mr. Dodge supporting some of your students in the Seminary, and if so how many? What is the expense required to sustain a pupil in each of your Schools"? Although these inquiries have been partially answered in the Annual Reports which you have since received I will add a few details. Mr. Dodge in 1863 proffered through Mr. E.E. Bliss $1000 a year for the support of students in the Seminary. That was before the Seminary was started in Marsovan. In 1865 Mr. Dodge proposed to support five students whose names should be given him and was "willing to assume" also their support while laboring in vacation.

He wished to have us estimate the probable expense and draw on him Semi Annually for the amount in gold. By Experience we found that it cost for the term of 34 weeks about $37 for an unmarried man and about $60 for a man with a family. Also for the winter vacation of four months from $36 to $40. My first Draft upon Mr. Dodge was made November 1865 for $200 gold; the next in May 1866 for the same amount, about half of which was applied to the Expenses of those students who labored under our direction the previous winter; the next in October '66 for $100, making in all $500 since the school began. More recently Mr. Dodge has remitted through Mr. Wood something over $300 a part of which was for apparatus. We cannot be too thankful to the honorable gentleman for his very noble gifts. These are always Expressly acknowledged in our Semi Annual accounts. The allowance of 50 piastres a month in the Girls Boarding School meets the Expenses of living. We charge every one's bill to the Station from which she came and the Station is supposed to have secured beforehand from parents & friends or the fund at Consple the means of canceling the bill.

My paper warns me that I must conclude.

Very respectfully & obediently Yours J. Y. Leonard

Recd Oct. 22.
Ansd [illegible]

Marsovan Turkey in Asia
Oct 11th 1867

Rev N. G. Clark D.D.
Sec A.B.C.F.M., Boston

Dear Sir

Dyspepsia, troublesome teeth both natural and artificial and nervous headaches of late have led me to feel that I ought to put more emphasis on my own need in asking for leave of absence from my Station. Mr. Herrick has signified his intention to come on in the Spring bringing his family. Dr. West consents to give a course of lectures in the Theol School on ~~Phys~~ Physiology and Hygiene also in the Spring. Making my house over to the Tracys say in March the two families can accommodate the two. These facts may serve to confirm the resolution of the Committee if they have decided to invite me home; if not they may help them to decide. Dr. Milne expresses regret at his having passed beyond Sivas and has raised the question of returning to that central point. We hear that you have thought of putting a physician in Angora. That would have little promise of good for anybody outside that city; for although Angora is on the telegraph its relations are almost altogether with the Nicomedia side. No commerce whatever exists between that place and Marsovan and the road if there be one is seldom travelled between the two places. It connects however by a branch post with Cesarea. Convenience of access between places in Turkey depends rather on their relations to great lines of travel than their relative distances as found by measure upon a Map. In remarking thus freely as the result of considerable experience and observation on the ground I trust I shall not appear obtrusive or be thought to oppose any measure which the Prudential Committee may see fit to adopt.

We are pained to hear that Mr. Bryant on account of his eyes contemplates returning to America. Much more that our senior brother at Smyrna emboldened by indulgence and yet drawing his support from the sacred funds of the Board has gone abroad without the consent of the Mission to plot mischief in Europe! Brothers Herrick, Trowbridge, Pettibone and others speak strongly on the subject! I know not what communications they may have made to Boston. The brother referred to certainly expressed in Annual Meeting the most cordial approbation of those measures respecting our mode of operations which he is said to have made a ground of Complaint in Amsterdam. May the light of heavenly truth beam on the path of every one of us and the Holy Spirit animate both preachers and people that we may see eye to eye and pull in the same line. Very Resp'y Yrs

J. Y. Leonard

Marsovan, Oct.

Rec'd Nov. 11

ack Nov 11

Constantinople
Feb. 25th 1868

To Rev. N. G. Clark D.D.
Sec A.B.C.F.M. Boston

Dear Brother in Christ

An unexpected though not disagreeable event has brought about our departure for America sooner than we anticipated. A brother-in-law Mr. Alfred Holt of New Haven Ct. with his wife (my wifes own sister) paid us a visit in Marsovan. Mr. H. invited us to visit Egypt and Palestine with them at his expense. The advantage and pleasure which the two sisters would find in crossing the Ocean together were an equally important consideration. I could not then leave my work. Mr. Holt could not wait. It was finally decided that Mrs Leonard go with them and I follow afterward so soon as I could close up the work in my hands. The unanimous opinion of the Station was recorded in these words. "Dec 16th 67 Voted Unanimously That we approve of Mrs. Leonard's accompanying her sister Mrs. Holt to Jerusalem & Egypt and Mr Leonard's leaving in season to join them at some convenient point in Europe proceeding to America".

Accordingly I am here to night and by leave of Providence shall be in Paris a week hence where I suppose the rest of the party now are. We may arrive in New York about the first of April though I should much prefer if practicable to hold on awhile in England hoping for a smoother sea. The night before I left Marsovan Dr. West & Mr. Bryant arrived with their families occupying all the spare room! After some two or three months they will proceed to America. Mr. Herrick goes with his family to Marsovan in April for the sake of the Theological School. Possibly Mr. Pettibone may follow in the summer to give additional lessons. So long as the two high Schools are in Marsovan it is important the Station be kept well manned. Of the many hopeful signs in our work I cannot now speak. Your letter to the Oriental Christians as published in the Avedeper (Messenger) is Capital. We had it read on the Sabbath at Monthly Concert with explanatory remarks by the Assistant teacher in the Theological School. It was timely and cannot but do good in many ways. I have just read Mr. Parsons' letter to yourself giving the reasons for his declining at length to unite with Broosa Station & I say to him "Now you talk sense". Hoping if it please God I may have the pleasure of seeing you soon face to face I remain most Respectfully & truly Yours J. Y. Leonard

Rec'd March 23.

New Haven Ct.
April 22d 1868

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M., Boston

Dear Brother

I presume Dr. Wood has already informed you of our arrival in America. We sailed from Liverpool Apr 1st in the *France* of the National Line and arrived New York Apr. 16th considerably fatigued - not sick but *thoroughly shaken*. We chose a slow ship because it was cheapest. The *Paris* which sailed the same hour with us came in to harbor four days earlier. Both encountered western gales & a heavy sea all the way. Through Mr. Jones' (Secretary) kind offices we obtained passage for 14 £ St. which was less than the 2d Class in the Cunard. I am happy to learn that a company of missionaries will return in the same ship, *en route* to Turkey. May they have a prosperous voyage and then let them hasten if possible to reach Consple in season to have the escort of delegates returning from An. Meeting. What a pity if they shall fall behind! To travel in Turkey without the guardianship of experienced Missionaries is often ruinous to new comers; to delegate a special escort is always expensive. I hope these with even a few days delay at London and Paris may overtake the Missionaries who may be most serviceable to them just after adjournment of An. Meeting if not before.

We came up yesterday from New York to this city and are now in the midst of one great welcome: My own mother & my wifes parents are here besides sisters, other relatives and friends in great numbers. I cannot tell you how happy and thankful all seem to be. What shall we render to the Lord who has preserved his servants not only through the perils of this long journey but likewise the wanderings labors, sicknesses, perplexities and fatigues of the past eleven years and restored us to our homes. He has also heard our daily prayer and preserved for us on this side Jordan our aged parents that we might see each other once more in the flesh and record & recount together the manifold ~~blessings~~ mercies of God. Others have fallen on the right hand and on the left but not a lamb even has been taken from the families with which we are immediately connected. So remarkable a providence seems to call for unusual praise And Oh how full of *Mercy* is the goodness of the Lord! *Mercy* not pity. So undeserved is every blessing, while on the contrary one deserves every woe. Oh for power to become like the *Gracious* God! To feel and exhibit something of that charity toward weak, erring fellow mortals which is the reflection of His forbearance with us. The Old Testament record — certainly not less than the New — how full is it of the abundant mercy of God! "He remembereth that we are dust" — "O that men would praise the Lord for His goodness & for His wonderful works to the Children of men."

Mrs Leonard's father will soon go out to live on his farm a half hour's drive from New Haven. In that quiet retreat I hope to find something of that recreation which soul* and body both require. Having worn the public harness eleven years I need not tell you how sweet is the anticipation of being turned out to pasture.

Mrs Leonard unites with me in cordial salutations to yourself and your Associates at the Missionary House

And were she less diffident would join with me in a request for a photographic copy of your likeness, (speaking a little round about after the Turkish fashion) since we have never happened to fall in with anything which might assist us to form a proper idea of your person.

Very Respectfully and obediently Yours
in the Hopes of the gospel

Julius Yale Leonard

P.S.

Though I may soon accompany my mother to her home in Berkshire N.Y. for a few days my post office address will be as above.

Packages may be sent to Care of my brother in Law
R. P. Cowles Esq 21 Orange Street
New-Haven Ct.

J. Y. L.

New Haven, Apr. 2
Rec'd Apr. 25.
Ans Apr. 25

New Haven May 2d 1868

Rev N. G. Clark D.D.
Sec A B C F M. Boston

Dear Bro.

I have just received letters from Bro's Smith & Farnsworth from which some intimations may be gathered beforehand of what the Minutes of the An. Meeting will be. Will it be a violation of the confidence in which private letters or rather letters between brethren and associates are written if I send them to you? Knowing the men and considering the intimate relations in which we all stand to you I think I need not hesitate. And as no two persons write exactly alike you will doubtless find in these notes things to supplement what you are receiving from others perhaps officially at the meeting. They come to me like a brief telegraphic report of what we may expect another week in the Minutes of the Meeting. You will regard of course the hurried events crowding in upon Bro. Smith when he wrote. And I shall esteem it a favor if you will return to me the letters after perusal. The Dr. Hagop of whom he speaks is a youth who having incurred some dislike to Dr. West to whom he is indebted for all he knows of medicine has extended his ill feeling of late to other missionaries and written some unbecoming articles against the Marsovan School & its Teachers. Anna is the assistant teacher in the Girls B. School at Marsovan visiting Conple by consent of the Station. Pastor Kerope mentioned by Mr. Farnsworth writes me a pleasant letter. He is a man of great merit as you have doubtless heard from Bro. K's own lips. The wants of the different Stations mentioned by Bro. Smith were the expressions of the several delegates in the informal conference we usually hold before plunging into the work of the meeting. In regard to an ~~assistant~~ associate for Miss Fritcher in Marsovan all I have to say now is that if it is settled as a wise policy that unmarried females be sent to heathen lands as helpers and teachers then by all means in a large School like that let us have them two by two.

If Station classes are to be the Order of the day one thing is certain there will be a diversity of gifts. The Board must be prepared to make an appropriation for this purpose to every Station an these appropriations in the aggregate will be a large sum and then in the use of the appropriations who of all the missionaries will conform to any rule? I do not mean to imply that none will. But men naturally & habitually differently inclined as to the distribution of public charities and acting in independant spheres how shall there not be a diversity of operations? So you will see students at one station receiving directly and indirectly double what they get at another, and how shall it not come to pass that student who love grandeur and scorn to be educated in the small town of Marsovan and know that they will be dealt with by more liberal hands in Broosa or Cesarea how shall it not com to pass that they will prefer to finish their education there? And how will not invidious comparisons spring up among the people who know so little how to make allowance for different circumstances. But I beg pardon I did not intend to discuss the subject. A porter at the Book Store in Constple told me as I came along that hereafter we need not expect students from that quarter to the School in Marsovan they were going to have one in Brusa. This shows the impression which the people will receive when instead of one Theological School for a mission they come to und stand that there are two, three or more. The thing which makes them alike in the eyes of all is that they receive aid from the Board, though one may be a mere Class and the other a Semin Has not the time come for the Native Ministry already on the ground assisted by their churches to take the work of preparing young men for the Theological Schools and even in some instances carrying them farther as was done in New England in the days of Bellamy & Dwight? Let them go into the city school and give one lesson a day to the higher classes & here & there pick off a choice youth and take him to their study. My minister taught me Latin in his own study and I used to go two miles a day to recite to him and I don't think it hurt either him or me. And O with what grateful affection my heart clung to that man Rev. Wm Bradford so long as he lived. May I meet him in Heaven

They will have a good meeting at Constple this year and I trust will harmonize in council. Very Respectfully Yours

J. Y. Leonard

New Haven Conn.
June 10th 1868

Rev. N. G. Clark D.D.
Sec A.B.C.F.M. Boston

Dear Sir.

Coming into town today I find a letter from Bro. Smith which gives further notes of An. Meeting. And as this may be in advance of the minutes I think you will be pleased with what of information I may contribute by a few extracts.

He writes (May 18th) that the two subjects which had consumed most time were Bro. Washburn's report and the question of a High School at Constple proposed by members of that Station specially Bros Schauffler & Baldwin. The first subject occupied nearly two days. "We have approved most of the suggestions contained in Bro W's paper (wh is to be sent to Boston) but said that in our judgment no new plan or organization is necessary. And accordingly we have called for one [single female] for Marsovan; one for

New Haven, Conn.
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Cesarea, three for Brusa; and three for Constantinople. - - - As for myself I have tried to be a kind of breakwater modifying & restraining - think they would have given us two for Marsovan if I had not opposed it - told them I thought Miss Z. wouldn't want more than one."

The question of a High School at Cons'ple was not settled. The question of Station Classes was referred to Com. on Education. Dr. Pratt the Chairman of that Com. drew up Resolutions, which were presented.

The 1st made all the proposed classes subordinate to Marsovan - to continue not over seven months in the year - no scientific studies in them except those necessary to prepare for Marsovan - a partial course in Theology for such as cannot or ought not to go to Marsovan. - Students to support themselves - Afterwards modified as ~~each~~ nearly every Station wanted for itself a little money for this purpose Sivas. Cesarea. Brusa &c - and aid allowed to ~~the~~ amount of 25p a week in ~~Cesarea~~ Cons'ple & Brusa & 15p in all other places. - 50p extra (per mo.) for needy families of students.

Result of a long discussion on Supply of the field. is that Mr. Trowbridge go to Marash temporarily while Dr. Pratt is in Cons'ple.

"Dr. Schneider is invited to our Mission 'to go to Broussa or Sivas as he shall prefer." "The Sivas brethren urged quite strongly that Bro Trowbridge go there, and afterwards that Dr. Schneider be located there, but it was thought that the claims of Marash were stronger and that Dr. S. ought to have at least a choice of two places as to his settlement."

Thursday. Very good Sermon from Bro Ball fr Rom 10:14:16. - Communion and baptism of three children.

Subject of The Relations of Missionaries to to native Pastors & preachers as proposed by Dr. Clark, was made special order for Friday "and called out one of the most interesting discussions of the Meeting." "The immediate result of this discussion" he says "was to appoint a religious meeting with the native brethren for tomorrow P.M."

The new missionaries were expected Friday or Saturday. It was expected the Meeting would close Wednesday (previous.) —

As no mention is made of Dr. Van Lennep or Dr. Bliss I infer that neither of them had arrived.

"Dr. Schneider is invited to our Mission to go to Mosul as soon as he shall prefer." "The Mosul brethren urged quite strongly that Dr. Thornburgh go there, and afterwards that Dr. Schneider be located there, but it was thought that the claims of Marash were stronger and that Dr. S. ought to have at least a choice of two places as to his settlement."

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As no mention is made of Dr. Thornburgh or Dr. Booth I infer that neither of them had arrived.

In accordance with your kind invitation to visit the Missionary House I propose to go about the time when all the reports from the Annual Meeting shall have reached you hoping for some advantage thereby. And I propose (at private expense) to take Mrs. Leonard also with me as a visit I should feel would be quite incomplete without her.

Very Respectfully

Yours in the Gospel

J. Y. Leonard

P.S. I shall be surprised if among the communications from the W. T. mission you do not find some opposition to the scheme of sending out so many unmarried female assistant missionaries at once to Turkey. Some of the missionaries feel pretty strongly that it is not wise. JYL

New Haven, June 10, 1868.

Rec'd. June 12

Ans'd June 29

New Haven Ct
July 7th 68

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M.
Boston

Dear Bro.

On account of the severe heat & other reasons Mrs. Leonard decides to post-pone her anticipated visit o Boston. I go to New York onight where I have an ngagement with my dentist. hall probably see the Missionaries who sail Saturday — thence proceed (D.V.) to Boston. Allow me to say I go to gain Knowledge not to impart it; For none can feel his need more than I. Very respectfully Yours

J. G. Leonard

Rev. J. G. Leonard

New Haven, July 7. 1868.

Rec'd July 9.

New Haven Ct.
July 27th 1868

Rev. N. G. Clark D. D., Sec A.B.C.F.M., Boston

Dear Sir

I am thankful for many favors indulged me in my recent visit to the Miſsionary House.

Some conversation had between us on Estimates was broken off and the impression of my own remarks may have been different from that I intended. It is the *duty* of the Committee on Estimates & Financial concerns to investigate every item for which an appropriation is asked before presenting it to the Meeting. and the question is usually taken on approving what the Committee recommend. So that what is rushed through in the late hours of a Session may in fact have been the work of long and patient investigation. Whenever the Estimates of a Station are larger than those of the previous year some explanation is called for. And yet I must say (seeing I have stumbled upon this topic) that the conviction presses upon my mind at every Annual Meeting and is sometimes revived by the *Doings of the Com ad Interim* that

Somehow what is saved by the hardest in one Station is easily voted away to another. How we are to get at perfect equality under such a diversity of ever varying circumstance and with "many men of many minds" is more than I can tell; perhaps equality is not to be expected except in a very general way.*

I mentioned to you Miss Fritcher's strong attachment to friends in Mount Holyoke. I believe I ought to add what I have just now learned that Miss F. does not now think her friend Lizzie Ballantine will see the path of duty leading her to Marsovan; and that she "would like to have her associate come on this Autumn". The Assistant (native) teacher who has been with the School from the beginning expects to be married before winter. You will judge whether these facts cropping out as they do from private correspondence should have any influen on your action. Miss Fritcher is a lady of strong mind and excellent character. I believe she will acquiesce cheerfully in the judgment of the Prud. Com. as she has hitherto in whatever the Station or the Mission have proposed as affecting her or her School. She says "Perhaps the Leonards will find me a mate" (meaning an associate in the School) but I do not see that "the Leonards" are in a position to have any voice in the matter. In fact I suppose it is already settled.

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* No reference to the Salaries of Missionaries or their personal expenses is here intended.

Bro. Smith informs me that the proposed purchase of the premises hitherto occupied by himself & the G. B. School and for which $40.000 was asked by the An. Meeting has been abandoned because the Proprietors absolutely refused to sell; and another place has been rented for ten years for $12.000 - a thousand paid down & the rest in repairs - The whole amount you will observe for ten years is only about what we paid annually for the old red house in Galata which Mr Herrick used to occupy using the hall for his Audience room. To answer all the wants of the family & the School however it is contemplated adding on the adjoining house at an expense of about $10,000. —

We had a pleasant Commencement at Yale. I beg to send you herewith a few College Documents for your home library.

Very truly & respectfully Yours

J. Y. Leonard

New Haven Ct. July 27. 68

Recd. July 29.

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Berkshire Tioga Co N.Y.
August 28th 68

Rev N. G. Clark Sec A.B.C.F.M.
Boston.

Dear Sir

I met Dr West at the N.Y. State Sunday School Convention in Elmira. He told me you got the impression from me that we did not want an associate for Miss Fritcher in Marsovan. If he is right I must have been singularly unfortunate in giving to your mind an impression the reverse of my own. But I think he must be mistaken. I do not see how it is possible for you to have got such an idea from me. For though I remarked indeed that I had an impression that Miss Fritcher was endeavoring to persuade some friend of hers at Mt Holyoke to enter into that work I stated that I had no positive knowledge on the subject and expressly requested that nothing which I had said might be allowed to influence your action in the matter. My letter addressed to you after returning to New Haven was designed to completely counteract any hesitation which you might nevertheless have felt; in which I stated from private information that Miss Fritcher desired her associate to come on this Autumn & had abandoned the hope of securing her friend at Holyoke. I feared to assume a responsibility in a matter so delicate & important, and I certainly should deeply regret having voluntarily mingled adversely in it. The name of the young lady to whom you had applied has escaped me and I am not sure but Miss Baker is already designated by you to that post, as her designation is not mentioned in the papers which I have seen.

A few items from a letter just received from Bro. Smith in Marsovan may be of some interest to you. The house which he had taken for ten years for himself is now by a change of contract leased for seven years. A house adjoining has been bought for the Girls B. School for 10.000 p. It requires repairs and the building of a School room. The next house beyond the G. B. School can be rented for one of the Missionary families to whom at pleasure the special care of the school may be transferred. Of several plans for accommodating the Theol. School (after November) no one is yet fixed upon. A good many things have to be adjusted & some require time. It was hoped the brethren will secure a ground soon for the Chapel. The Vacation in Th. School which should have occurred the last of July was postponed for a month to allow Bro Herrick to finish his lectures, so that he is probably now through. Bro. Schauffler after escorting Miss West to Sivas Cesarea & Yozgat was expected in Marsovan about the 18th August. Bro Herrick had not yet decided whether to go to Sivas or not. He wanted to have somebody spend a month with Bro Livingstone There had been some correspondence in reference to Bro Farnsworth going instead of Bro Herrick. Baron Hagop a student of the graduating class (about to graduate) whom we loaned to Adrianople last winter has had a call to become Pastor of the Church in that city Salary 4 £T. Not yet accepted. Bro Parsons wants one of our best men for Baghchejik Bro R. wants one for Angora & Bro. Farnsworth wants one each for Yozgat Moonjasoon & Sungurloo besides a student who has taken a shorter course for another village. So that Marsovan and its outstations will not get much of a supply from this class. Br. Avedis the Assistant Teacher in the Theol. School has declined a call to the first Church in Aintab, and will probably continue in his present position where he is much needed.

I trust the Prudential Committee will see fit to grant the appropriations for Marsovan according to the Estimates approved by the Mission. Though I had no hand in making them out I presume they were carefully made by the Station and adapted to the circumstances of the Station so far as they could be anticipated. We never use money because we have it in hand unless it is necessary. The Annual Accounts will show that I returned considerable sums to the Treasurer yearly which we managed by "close whittling" to save, That is they were not drawn.

Very Respectfully Yours
J. Y. Leonard

Berkshire, Aug. 28. 1869.
Rec'd Sept. 2.

Berkshire Tioga Co. N.Y.
Sept. 15 68

Rev N. G. Clark D.D.
Sec ABCFM Boston

Dear Sir

Yours of the 9th forwarded from New Haven just received. Scotts Notes will not come amiss in Marsovan among so many teachers & students often wanting to study the same passage of Scripture at one time. The Comprehensive Commentary is found in the Girls Boarding School Library but I think Scott is not in Marsovan.

I am glad Miss Bliss is appointed. Possibly some missionary or native pastor from Conple or Nicomedia going to attend Examination of the Theological School may escort her to Marsovan. The Examinations were held last year on the 14th & 15th November & the previous year on the 9th & 10th of that month.

Very Respectfully Yours
Julius Yale Leonard

P.S. I return to New Haven next week (D.V.) L

Berkshire Tioga Co. N.Y.
Sept. 17 '85

Rev. N. G. Clark D.D.
Sec. A.B.C.F.M. Boston

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Very Respectfully Yours
Julius Y. Leonard

P.S. Return to New Haven next week. J. Y. L.

Berkshire, Sept. 17, 1885.
Rec'd. Sep. 19
Done

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New Haven Ct.
Oct 2^d 1868

Rev. N. G. Clark D.D.
Sec. A. B. C. F. M. Boston

Dear Sir

When I first returned to America I had the feeling that I ought not to be a burden to the Board while here even though this should necessitate a suspension of my relations to that body for the time. Farther observation and experience have somewhat modified that view and I now think it more important that I recover health visit friends East and west, prosecute some studies and pick up useful knowledge by intercourse with men especially clergymen as at Synods, General Associations &c than that I shut myself up to earn a thousand dollars. I would therefore request of the Prudential Committee such an allowance as in their judgment ought to cover my necessary expenses for one year reckoning from May 1st. Most of my time will be spent at New Haven as hitherto. I suppose the expenses of living here will not differ much from what they would be in Boston

Very truly Your obt Servt, J. Y. Leonard

New Haven, Oct. 2. 1868.
Rec'd. Oct. 3.
Ans'd Oct. 14

New Haven Ct.
Oct 27th, 1868.

Rev. N. G. Clark D.D. Sec A.B.C.F.M., Boston.

Dear Sir

Yours of the 14th was duly received. To the question whether we want a fourth Miſsionary for Marsovan I do not feel that I can give an answer without my associates. When I came away they felt that we three if blessed with health would be sufficient for the work after my return; and no allusion to the subject has been made by them since, although the Miſsion, as it appears from the Minutes, put down a call at the Annual Meeting for a fourth man. We cannot divine the future. The sad truth, is, recruits seldom come in too fast. A more hopeful view in the present instance would be that with two miſsionaries devoted chiefly to the Seminary and two others given chiefly to the general work of the Station higher perfection may be attained and possibly some inroads made as well upon Mohammedanism from that quarter. But in view of the claims of other stations and some obstacles that "may be thought to lie" in the way of quartering so many Miſsionaries in Marsovan I am not prepared either to favor or oppose an appointment immediately.

I regret that I missed seeing Miss Bliss in Norwich. Mrs. Leonard chanced to see her but for a moment. I understand she is assigned to Marsovan as it were on probation for one year. Suppose she prove insufficiant for the post what is it proposed to do with her? Thorough competency to navigate a Boarding School through all the perilous rocks and quicksands of Oriental Customs and manners is of course quite a different thing from the ability to be a mere Bible reader.

I had the pleasure (quite unexpectedly) of attending the Meeting of the Oriental Society a few days since, and was particularly interested in the remarks made by Dr. Martin on the Political Relations of China, and by Mr Wilder on the manners and notions of the Africans at Natal. The letters in the N.Y. Times on the Chinese Embassy will interest the public.

According to the Lawyers I am entitled to cast a vote in the third Ward of this city which I propose to do with a hearty good will next week. "The lot is cast into the lap; but the whole disposing thereof is of the Lord"

Thanking the Committee for the provision they have kindly made for my necessary expenses I remain Very Resp'fully Yo

J. O. Leonard

New Haven

Feb. 19

Dear Bro. Chap.

Thanks for the Household Reading [illegible] for me. Please send [illegible] care of [illegible] [illegible] to come for him [illegible] House [illegible] [illegible] [illegible]

[illegible] suitable [illegible] in [illegible]

[illegible]

Yours truly

W. Leonard

New Haven

[illegible] Oct. [illegible] 1888.

New Haven, Oct. 27. 1846.

Rec'd. Oct. 29.

Ans Dec, 22

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New Haven
Feb. 19. 69

Dear Bro Chapin

Thanks for the Household Reading which you hold for me. Please send it to Care of F. F. Jarman. A bundle is to come for him from Tract House tomorrow. it may come with the Heralds.

(Please send if convenient to his care) a selection of Mission Tracts suitable for Pious Students in College, Academies and Medical Schools, if the authorities are pleased to grant them on this application.

And oblige yrs truly
F. F. Leonard

ddress
341 Crown St
New Haven

Rev. J. G. Leonard,

New Haven, Feb. 19. 1869.

Rec'd. Feb. 20.

ans'd. " 22

Done

New Haven Ct. Feb. 26/69

Rev N.G. Clark D.D. Sec A.B.C.F.M. Boston

Dear Sir.

Yours of the 24th inst is received. We may hope (D.V.) to set out for Turkey in the Autumn; not earlier, though I would prefer to go when Ocean is smoothest, we suffer so much at sea.

I purpose to go now and spend a couple months with my mother in Berkshire, N.Y. Returning in season to attend General Assemblies and perhaps the Anniversaries. Some near relatives in Illinois insist on my having a peep for once at the Great West. Has the Board any service for me in those parts?

Concerning Miss Bliss I have heard nothing. I wrote the brethren in Marsovan yesterday, enquiring whether she was going to answer or do we look for another?

Do you want a Missionary Physician? I had conversation today with a recent graduate of the Medical School of Yale. He is willing to go where he can do the most good & permits me to mention his name to the Secretaries of the Board. I would suggest that a correspondence be opened with him. Dr. West was picked up in this way and I believe no man ever regretted it. His address is Dr. George W. Benjamin New Haven Ct.

I may state farther that he is the Son of Dea. Benjamin of College Street Church; of fine personal address and good scholarship; graduated Yale in '64 and with his Medical Diploma this winter received the highest honors of his class having the Valedictory Oration. He has awakened in me a kind of personal interest; says I gave him his first lessons in Latin! He had grown out of my knowledge. Age 26. City bred - No experience of the rough & tumble of life. Of matrimonial prospects I am not informed. Made a good speech yesterday in the prayer meeting of the Young Mens Christian Association for Colleges which first called my attention to him as a Candidate. One of the ways perhaps in which *somebody's* prayer was to be answered. I need not say I would like to take this young Dr. with me to Turkey if there is a place for him.

Two weeks ago I had the pleasure of hearing Bro. Barnums remarks to the Students.

I hope the interest in Foreign Missions among the people and College of New Haven is not growing less. Indeed I do not see how it could! —

Neglecting reluctantly some priviliges and opportunities I am just *beginning* to find refreshing rest.—

Yours Very Respectfully J. Y. Leonard

New Haven,

Rec'd. March 1.

Ans March 8th

Rev N. G. Clark D.D. Sec A B C F M.

Dear Sir

My address till about the time of the Anniversaries will be Berkshire Tioga Co. N.Y.

I think the Marsovan brethren will write you about Miss B.

Very truly yours

J. Y. Leonard

New Haven Mar. 16/69

Rev. Dr. Clark

New Haven, March 16. '69.

Berkshire Tioga Co N. Y.
May 6th 1869

Rev. N. G. Clark
Sec. A.B.C.F.M., Boston

Dear Sir

In your last letter received some three months ago you requested me to inform you immediately on the receipt of any intelligence concerning the Misses Fritcher and Bliss. I have such information (though not from the brethren there) as convinces my own mind that while Miss Bliss is very dutiful she is not likely to be the Companionable companion that Miss F. desires and needs. I also have serious apprehensions lest Miss Fritcher's health will altogether fail. She has been quite poorly the past winter. I should not be surprised at any time to hear of her asking leave of absence. She has been out I believe six years. I presume you will hear from the Station soon. I have no suggestions to make at present.

Purposing to be with Dr. West in New York next week I would thank you to address Care of Dr. Wood _ (till otherwise directed)

Yours very Respectfully J. Y. Leonard

Berkshire, May 6. 1869.

Rec'd May 10.

Ans " 11

" " 17

ROOMS OF THE
American Board of Commissioners for Foreign Missions,
BIBLE HOUSE, ASTOR PLACE,

New York June 1 1869

Rev. N. G. Clark D.D.
Sec A B C F M Boston

Dear Brother,

Yours of the 29th ult
s before me. Of Dr Benjamin
I have no knowledge since I left
new Haven 3 months ago. I have
purposed with your consent and
pproval to remain in this
ountry till after the next Meeting
f the Board and then sail. There
e strong reasons for not going
arlier and there ~~may~~ be a
ecessity for remaining even longer
allude to the condition of Mrs. L's
alth who is receiving medical
id for certain old torments which
e hope can be easily dismissed.

Very Respectfully Yours
J. Y. Leonard

Rev. J. G. Leonard
New York, June 1. 1869.
Rec'd June 3.

address 632 Chapel St

New Haven Ct.
June 15th 1869

Rev. N. G. Clark D.D.
Sec. A. B. C. F. M. Boston.

Dear Sir

Returning from New York to this place I have sought an interview with Dr. Benjamin who informs me that he has written you postponing for the present an offer of service to the Board. I think the want of some matrimonial prospect has something to do with it.

Miss Fritcher decided at Constantinople to come to America though your invitation was received before she set out from Marsovan. We hope she will visit us before proceeding to Syracuse.

Sometime before returning to Turkey I want to bring my wife to Boston and have her feel the warm beatings of its great Missionary heart; I think it would strengthen her. This week I suppose the heart of Boston beats with Mr. Gilmore's baton.

The General Association of Connecticut are now convened in the College St. Church of New Haven over which Rev. J. W. Hubbel was recently installed. The hearing of the Agents of Benevolent Societies is appointed for tomorrow morning. Whether any person is authorized to speak for the Board I am not informed. The Seamans Friend Soc. the Am & For. Christian Union &c have their Secretaries or agents on hand. There is an intimation that the last named Society may expect a prepared blast from Rev. Dr. Bacon & his son Rev L. W. Bacon.

Dr. Wood informed me that the letter of thanks &c from the Church in Marsovan will be published in the July Herald. Would you have the kindness to send me an impression of it as soon as made, and with it a few of your tracts convenient for slipping into letters to correspondents.

And oblige

Your obt Servt

J. G. Leonard

New Haven, June 15. 1869.
Rec'd June 16
Ans 24

New Haven Ct. July 2d 1869

Rev N. G. Clark D.D.
Sec. A.B.C.F.M Boston

Dear Sir

I thank you for the loan of the letter (herewith enclosed) from Marsovan. Although its immediate occasion as I suppose was the grant of 15000 piastres by the Board toward a new chapel & the hope of something more, and also a personal confession is shrewdly involved on the part of the author who had recently lost favor by deriding in an Armenian paper the policy & conduct of the mission, the letter on the whole appears to be a truthful representation of the sentiment of the people, and having been adopted by the whole congregation (at the close of public worship) is a valuable testimonial to the Board. I doubt if any reference was intended to recent troubles in Constantinople or the eclipse of '63 & 4 in Marsovan. I have several letters of like character from individuals which in view of the insinuations in the Church Union (!) I had thought of offering to the press. No one who has ever visited Marsovan could doubt that the Missionaries love their people and the people generally love and trust and reverence the Missionaries.

My health appears to be thoroughly confirmed. The dentist has relieved my neuralgy. My anticipations of returning in October are embarassed only by uncertainity in respect of Mrs. Leonard's health already alluded to. I trust God's will will be made plain.

Very truly Yours

J. Y. Leonard

P.S. Miss Fritcher passed on to Syracuse unreported so we missed seeing her.

Rec'd July 6

200

New Haven Ct. July 24 69

Rev N. G. Clark D.D.

Sec. A.B.C.F.M. Boston

Dear Sir

So many difficulties surround the question of our sailing in October that I do not see how we can at this moment give a decisive answer, unless it be a negative one. The whole matter *hinges* on the condition of Mrs. Leonard's health and that will depend very much upon the effect of a course of medical treatment already entered upon but which has been arrested by the heat of Summer. Besides, no intelligent physician will venture to predict the day & hour when his work shall be complete. I much regret that Mrs. L. was not aware of the nature of her disorders at an earlier day. Unless advised by you to the contrary we shall still *aim* and *endeavor* to be ready some time in October as we appreciate fully the demands of the Marathi field alluded to by Brother Smith in the Herald for August: and other reasons urge our coming as early as practicable.

Since, then, we cannot prudently be under a *pledge* to to sail before winter however much we desire it. Will it not be better that the ladies (Misses Beach & Griswold) have no regard to our movements. I should be sorry to disappoint them at the moment they were ready to sail. As for the one destined to Cesarea I would advise by all means that she make the land journey with missionaries returning from Annual Meeting than attempt it after the middle of November; it can be accomplished with less expense & far less exposure. On the 20th of October 1866 a missionary party were swamped in mud & snow on the Mountains South of Marsovan & compelled to lie out all night without food provender or shelter.

Begging you to pardon the delay of this answer while the subject was under our most serious and prayerful consideration, and regretting that we must either postpone the decision or decide to postpone embarkation I await your instructions

Very Respectfully

J. Y. Leonard

New Haven, July 24, 1869.

Recd July 27.

New Haven Ct
Aug. 9. 69

Rev. N. G. Clark D.D.
Sec. A B C F M Boston

Dear Sir

The Prudential Committee granted $800 (Currency) last year toward my Expenses, — the year ending May 1st. I think it my duty to ask an allowance in the same ratio for six months of the present year - say $400 to November.
Though our expenses are considerably reduced while Mrs. Leonard resides with her parents as at present, I estimate that they will necessarily exceed the sum named.

Very Respectfully Yours
J. Y. Leonard

New Haven, Aug. 9. 1869.

Rec'd Aug. 10.

Aug 21

J.C.

Saratoga Springs N.Y.
Sept 18/69

Rev N. G. Clark D.D.
Sec ABCFM. Boston

Dear Sir

My wife has arrived here and will accompany me next week (D.V.) to Boston. Her health has become partially restored but the physician requires two or three months yet for a *proper* treatment such as shall promise permanent relief from suffering. Under these circumstances it seems hardly the part of wisdom to calculate longer on our going to Turkey this Autumn, – a conclusion which we accept with great *reluctance*. I will confer with you more fully in regard to it. Perhaps the pillar of cloud may yet rise & move onward.

Truly Yours
J. Y. Leonard

Saratoga Springs, Sep. 18. }

Rec'd. Sep. 21.

✓

New Haven Conn
Nov. 5th 1869

Rev S.B. Treat D.D
Sec A.B.C.F.M. Boston

Dear Sir

I have obeyed your request and attended the Meeting at Norwich. I spoke in the afternoon and then consented to speak again in the evening. To what extent my imperfect remarks were acceptable I have no means of knowing. Bro. Blodget of course sustained the interest of the meeting. Mrs. Leonard accompanied me and gratified several ladies in Governor Buckingham's parlor by reading letters, rec'd from the native sisters & pupils in Marsovan. Deacon Haven having presented me a free pass to & from New London my expenses (except for Mrs L.) amounted to only sixty two cents.—

I am thinking of making a tour to Chicago & Madison where reside the parents of my beloved associate Mr. Smith, and of returning via Cincinatti to spend a few weeks with my Mother & brother in Berkshire N.Y. 16 miles north of Owego. Shall leave (D.V.) in about a week.

Very Respectfully Yours J. Y. Leonard

P.S. I send you a Norwich Bulletin which was given me containing a notice of the Meeting. J.Y.L.

New Haven, Nov. 5. 1869.

Rec'd Nov. 6.

204

Berkshire Tioga Co. N.Y.
Dec 6. 69

Dear Bro Chapin

wo Requests.

. Please see that in all the ooms of the Missy House my ddress be made 632 Chapel St New Haven, Ct. — Letters sometimes ome addressed 21 Orange St. his should be erased.

to New Haven seek & find me if I am abroad.—

. Please stop my papers, ordered by you, with e year 1869. and order no ore.

3d.ly I would thank you to end me the An. Report of the Board & other recent issues gratis ~~to~~ by t to Berkshire. Tioga Co. N.Y. re I am stopping temporarily at my home - Yrs &c J. G. Leonard

Rev. J. Y. Leonard.

Berkshire, Dec. 6. 1869.

Rec'd Dec. 10.

Berkshire N.Y.
Feb. 3d 1870

Dear Bro Chapin

The Congregationalist ntinues coming to me though was countermanded. Perhaps Error is due to the fact that ne time in 1869 the address was hanged from New Haven Ct. to erkshire N.Y. and that I failed notify you of the change. hough I like the paper I cannot ford to take it - can better spare it an some other things which a salary $400 will not cover.

Truly Yrs J. Y. Leonard

Will you please send ~~me~~ a copy of of Clark's new book of stories &c to harles Talcott Leonard Berkshire N.Y. myself - J. Y. L.

Rev. J. G. Leonard,

Berkshire, Feb. 3. 1870.

Rec'd Feb. 7.

Done

Berkshire Tioga Co. N.Y.
Feb 24th 1870

Rev. N. G. Clark D.D. Sec.

Dear Brother.

We would like to reach Constantinople before Annual Meeting closes and must therefore sail I suppose sometime in April. I hope Miss Fritcher will be ready to go with us.

We desire permission to go as much of the way by land as possible. My wife always suffers much at sea. So does Miss Fritcher; and I am not a very good sailor myself.

We have been made sad by your sickness but I hope to hear that you are recovering.

Very truly Yours
J. Y. Leonard

Berkshire, Feb. 24. 1870.

Rec'd Feb. 28.

wrote Miſs Fritcher
March 1. /70 C.N.C.

J. Y. Leonard

New Haven Ct. 207

Ap. 15, 1870

Apr. 15 1870

ev. N. G. Clark D.D.
Sec. A.B.C.F.M.
Boston

ear Sir

Providence permitting
will leave New Haven
morrow (Saturday) at 11 a.m
riving Boston 5 p.m
nd will report myself imme-
iately to the Missionary House
r further orders. I thought
t might be more convenient
r you to see me sometime
onday than Tuesday —
There is hope for New Haven yet.
Womans Board of Missions
uxiliary to Boston) was
rmed this afternoon under
avorable auspices. Mrs. Hume
ecretary. Yours Respectfully
J. Y. Leonard

Berkshire, Feb. 24, 1870.

N Haven Ct.
May 13 1870

C N Chapin (Clerk Missy House)
Dear Bro

Suppose a friendly Editor wishes to send me his paper - a semi monthly - how shall it best be sent? To you first or direct. via North German Union? What postage must be paid here?

I think *Life & Light* is not issued till June - Could we not get the advanced sheets before the 28th May? before sailing?

Very Respectfully Yours
J G Leonard

Rev. J. Y. Leonard.

New Haven, May 13, 1870.

Rec'd May 14.

Ans'd " "

Marsovan, Turkey in Asia
Sept 16th 1870

Rev. N. G. Clark D.D.
For Sec. A.B.C.F.M. Boston

Dear Sir.

The duty of writing to the Miſsionary House can so easily be postponed while a great many other duties cannot, that the weekly post goes by: the inspiration of the hour is lost, and in the end we have become unintentionally guilty of great remissness toward you, and also toward our American friends in general. This I find has been the law of my Miſsionary Experience hitherto. and I have little courage to *promise*, though I do heartily purpose, greater faithfulness in the future.

By the public journals we learn of your return from the Sandwich Islands. I trust you come back not only with renewed health but with fresh assurance also of the power of the gospel *simply*, to make of barbarous hordes a Christian nation.

Since I parted from you at Springfield — yourself *en route* to Hawaii and I preparing to sail East nothing remarkable has transpired worth reporting on my part except it be the bare fact that our plan & purpose being duly executed we are now by God's blessing at our old home and work on Missionary ground.

Having the Misses Bush and Fritcher in charge we sailed from New York the 28th May arrived Liverpool June 11th after a smooth passage: crossed from London to Cologne, had a day's pleasant sail up the Rhine to Mayence, thence by the Shortest R.R. Route through Vienna to Pesth and a sail down the Danube; arrived Constantinople June 30th. Spent the Sabbath; Celebrated the 4th of July at Robert College – the American flag floating high ~~upon~~ over one corner of that beautiful though yet incomplete structure and the Turkish flag at the opposite corner an object of admiration to passengers on many a craft steaming up and down the Bosphorus; thence being joined by Mr. Herrick & his family took Steamer for Samsoon and arrived in Marsovan all in good health & spirits the ninth day of July. Although the route through Europe took us over interesting countries we did little of sight-seeing, our spare hours being needful for health and rest.

Brindisi, we were informed, has no direct connection with Constantinople; Paris had the small pox; the Mediterranean was quite repulsive to some of the party while the Rhine had attractions. So we fell in with the course already advised from Constantinople and have no reason to regret it. Among the pleasing incidents by the way were, first, a visit by special invitation to the Mansion of Mr. James in Liverpool (of the firm of Phelps, James & Co.) who treated us with very great kindness; Next, very polite attentions from Mr. Jones, Secretary of T. M. Aid Soc., through whose escort we were permitted to hear a Sermon from Mr. Spurgeon; and thirdly, a very pleasant call at our Hotel in Vienna from the Hon. Mr. John Jay United States Ambassador to the Austrian Court, who with great urbanity insisted on taking us in his own Carriage through the beautiful park which furnishes a royal drive just without the city. Mr. Jay expressed a lively interest in the cause of protestant Education in Austria and in the successes of our missions in Turkey. A right noble man he appears to be. I was glad of the opportunity to send him a few publications from Constantinople which will make him still better acquainted with the religious condition of the nations of Turkey.

// After a refreshing visit in America our joy and gratitude on entering again the Mission field are enhanced by the very cordial welcome which awaited us on the part of our dear people in Marsovan. Would that you could have been here to witness and share in that welcome. Our field borders on the Black Sea though its centre is sixty miles distant. No sooner had we touched the wharf in Samsoon than we were surrounded by protestant brethren who greeted us with affectionate salutations. Among them were two students who had come down from Marsovan Seminary to assist us in the land journey. Another company were waiting for us by the hot springs of Cavza, who, on hearing of our approach, mounted their horses and came dashing down the road in the greatest glow of enthusiasm exclaiming, as they grasped our hands or leaned over from the saddle for an Oriental kiss, "Hosh gueldin [Hosh gueldin Badvèli"! "Hosh gueldin Madama"! Welcome Reverend! Welcome Madam! "Paree yegar" ~~"Hosh gueldin"~~ — Varzhoohee [Varzhoohee] !* "Welcome Teacher! and then passed on, all aglow, to salute others of the party in the rear.

(a.z.) * "Hosh gueldin" is Turkish. "Paree yegar" addressed to Mr. Fuller is Armenian.

"The third and last day's journey was but half completed when another company of brethren and sisters on horseback, and with them Brother Smith and Miss Bliss, met us on the plain. amidst the ripening fields of wheat and barley, emblems of the great moral harvest which waved so luxuriantly on every side. Finally, as we came up to the vineyards and halted in a shady place beneath broad branching walnut trees, scores of women and children, old men and maidens, who had come out on foot, some well and neatly dressed, others with tattered garments (index of deep poverty), pulling us down from our saddles, rounded out the Welcome with such demonstrations as only orientals and oriental Christians know how to give. There were embraces and tears and hymns of praise – a very affectionate time of it! And then, starting the train again, some on horses some on donkeys and others afoot, in one long, promiscuous, ~~almost jolly~~ procession, chatting in a lively way in English, Turkish and Armenian, and followed by a baggage train of trunks balancing ~~[illegible]~~ in couples over the backs of weary mules, we entered the city and were at home again in Marsovan.

¶ "In what condition we find things here, and how fare the little flocks in many outstations, which have been all summer without a "teaching priest," I may tell you, if God please, at a future time. I have given ~~you~~ this little sketch not with any feeling of vanity, as though we were worthy of a demonstration, but that you may understand how ~~very~~ circumscribed is the disaffection which reigns in some quarters towards the servants of the Board, while on the contrary there are broad fields, either already harvested or ripe and waiting for the reapers. There are men and women in these half reclaimed fields, who pray daily to the Lord of the harvest that he would send forth laborers into his harvest. The incident suggests also the compensations with which missionary life abounds. Those who, from a distance, see only the tedious journeys, sunburnt faces, sleepless nights in miserable Turkish ~~Haans~~ khans, perils of robbers and perils among false brethren, see but half of the picture. — At the same time it should be remembered that Marsovan at this moment floats on a high tide of worldly prosperity having received very large donations of money within the last two or three years. My letter has exceeded its proper limits. — With salutations I remain

Truly Yours J. Y. Leonard

Marsovan, Sep. 16. 1878.
Rec'd Oct. 31.
Ans'd Feb. 6.

Samsoun Jan. 5th 1871

Rev. N. G. Clark D.D.
For. Sec. A.B.C.F.M., Boston.

Dear Sir,

It may interest you that a small congregation of enlightened Armenians and Greeks here, on the shores of the Black Sea, are observing the Week of Prayer. About thirty persons, including women and children, meet every evening in an upper room, leased by the Board, and following the order of topics ~~as~~ suggested by the Evangelical Alliance, engage in prayer and praise. Pains is taken to give to the meetings a social character, and to have the room attractive and pleasant. A merchant brother brings some Turkish carpets to cover the hard wood floor, making a nice seat for the children; A watch tinker volunteers a marine clock, which finds a prominent place on the bulging mantel piece; Two native sisters arrange in good taste the usual supply of stiff cushions on the divan against the wall; and the low, unpainted candle-stand rejoices in a pure white table spread. Our preaching is in Turkish. The singing is unqualifiedly congregational. If it sometimes lack melody, the want is more than compensated by the delight which every one feels in having a part. Though circumstances have not hitherto ~~justified~~ warranted the formation of a church in this place (according to the principles of our mission), and this community of Protestant believers have no one to guide or instruct them in religious things except on the very rare occasion of a visit by some itinerating missionary, I cannot but hope the Lord Jesus finds among them witnesses to His saving grace. Punctual and regular attendance at the meetings, close attention, a solemn demeanor, and withal efforts to bring in others—signs which cheer a minister at home—encourage our hearts as well. How pleasant also to know that our daily assembling during this Week of Prayer is in concert not only with many like, or larger, congregations in this Empire, from the Mountains of Ararat to the river of Egypt, but with Christians of every name in Great Britain and America, and on many a heathen shore, who worship the Father through the intercession of our Lord Jesus Christ. Whether it be in Turkish, English, Tamil, or Chinese, we listen to the same life-giving

Word, we sing the same Spiritual Songs, we pray for the same great blessing—the coming of that Kingdom of God, which is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. ~~Rom.~~ XIV. 17.

"Renewed efforts are being made to extend, in this city, the leaven of truth. Two bookstalls exhibit a good assortment of Bibles, Testaments, and other religious books in various languages; a youth may be seen going up and down the streets with a little palm leaf satchel ~~full~~ upon his shoulder, a copy of the New Testament or Pilgrims Progress ~~extended~~ in his right hand, as he cries "Holy Book! Holy Book! Come, buy the Holy Book!". I have just received an order from a Merchant for twenty Turkish Bibles in the Greek character, and a Commentary for the Greeks, (not yet printed) is in great demand.

"Evidence of a gradual reform in the Oriental Churches, especially the Armenian Church, as the result of evangelical labors, crops out in almost every city. Consecrated ~~Holy~~ pictures leave church walls for the garret; Silver crosses go into the refining pot; auricular confession is neglected; many superstitious ceremonies and foolish restrictions imposed by the priesthood are regarded only as a curious relic of the Past. We Note, also, a growing friendliness towards Protestants, and occasionally very sensible efforts, in emulation of them, to educate the people. An instance in point has just come to my knowledge. An evening school and a Sunday school have been opened in the Armenian church here, sixty five ~~of the~~ leading and influential men having pledged themselves to sustain the school by their own presence and labors. "Whosoever knows anything" said the President of the society to me, at one of our meetings, "is to teach whomsoever knoweth it not." A better example still may be found in Marsovan, where the Armenians freely consult the Protestant Pastor (in regard to rules and regulations for their meetings), & have introduced the New Testament in their Sabbath meetings, and lopped off a good part of the Ancient liturgy, which is no more intelligible to them than the Latin *Ave Maria* is to an Irishman.

As the principal port between Constantinople and Trebizond, Samsoun gains importance with every menace from St. Petersburgh. Though suffering immensely ~~almost destroyed~~ ~~by~~ from a recent conflagration, the city is being more substantially rebuilt. Turkish Russian, Austrian and English Steamers touch here every week. ¶ There should be a Protestant

Meeting house, with its Sabbath bell, inviting the passing traveller to a free gospel.

Men flee from Samsoon in summer because of fever and ague influences, but in winter a residence here might be safe and agreeable. Our rooms are comfortable, with no fuel but a pan of coals. The Mountain landscape reveals as bright a carpet of green as do Berkshire hills in the month of June. Beyond an orchard of olive trees, I see cattle grazing; the ploughman is turning up the soil, and flocks of pigeons are stealing the newly sown grain.

Recurring to matters in Marsovan, I think my associates must have written you of Miss Flavia Bliss' removal to Sivas. She left on the 8th of November in company with Dr. West & Bro. Riggs who had been attending the examinations of the Schools. Endeared to us by many interesting traits of Christian character, selfdenying, patient, kind, industrious, she will prove, I doubt not, a valuable addition to that missionary circle, whether her labors be directed more to native women or the instruction of missionaries' children. (It was on the 9th of November — after the graduating classes were helped away and after partings with our latest delegation of kind missionary visitors, that I set out to visit the northern districts of the Marsovan field, having previously visited all the rest. I am now two months from home. In traveling about to these out-stations we are apt to think a great many wheels are in motion for promoting the kingdom of Christ which would not be without us, but we may be mistaken. The Great Master may find our service of little worth and lay us aside like a rusty and broken sickle; yet the harvest will go forward and both he that soweth and he that reapeth shall rejoice together.)

With salutations to all at the Mission House I remain

Very Respectfully Yours

J. Y. Leonard

P. S. In my long absence from home no report (except a brief notice) of the Meeting of the Board and its new relations to the Presbyterian Churches has reached me. J. Y. L.

J. Y. Samsoon, Jan. 5. 1871.

Rec'd Feb. 11.

Ack'd Dec 10.

Marsovan Turkey
Oct 25th 1871

Rev. N. G. Clark D.D.
For. Sec. A. B. C. F. M., Boston.

Dear Sir,

Without recurring to more important events which may have transpired since my last communication to the Missionary House perhaps a few notes of such things as occupy our thoughts in these days may be acceptable to you and help give an insight into affairs in Marsovan.

Bro. Smith was ~~laid~~ prostrated two months ago with fever and was able to cross his threshold only last week for the first time. Bro. Herrick has gone with his family to winter in Constantinople working with Dr. Pratt. Baron Avedis Assistant Teacher in the Theological School has been absent on a fruitless journey to Aintab to attend the great Convention of the Representatives of the Protestant Community in Aintab who did not convene. He has been back now only a month. Would it not be a good rule that our employees receive wages only when at their post? The Rev. Charles R. Bliss of Wakefield who with his wife came here to meet his sister Flavia from Sivas returned three weeks ago in company with Bro. Herrick & is probably now on his way to America. Some of our young men gave him a letter to the Young Men's Christian Association of Wakefield which I would be quite willing you should see. Would that more of the ministerial visitors from America to the old world could find occasion to inquire after what is being done here for the living as well as to grope among the monuments of the dead. We were gratified with Bro. & Mrs. Bliss' visit & trust it will well repay our little pains on our part in arranging for the visit and bringing them up from the seaside. His stay however was too short to give him as much insight into the work as we desired. I have had for a guest the last two days a Young Greek, on his way from Cesarea to Athens to get an education, particularly to become versed in the Greek language and literature. If he comes back from that proud city unscathed it is contemplated making him Assistant Teacher in the Greco-Turkish Department which the Mission have advised to be opened in the Theological School. He appears to be a man of humble earnest piety and strong common sense Shall he not be upheld by your prayers? The demand for laborers among the Greeks is increasing and I am glad to receive by the last mail a copy of the _Avedeper_ (Messenger) just issued from Constantinople in the Greco Turkish language. Whether the required number of 300 subscribers can be obtained to secure its publication through the year may be doubtful, but we shall not have to wait long for readers I am sure. Our congregation of Greeks at "Unieh on the Euxine with whom I spent part of last winter would not accept an Armenian preacher till they were convinced they could not get a Miſsionary and could not find a preacher among the Greeks. / The Theological School closed yesterday and the Students are dispersing to day for their respective fields of labor. Six to the Broosa field, One to Nicomedia, four to Sivas four to Cesarea and the remaining Seven to the out stations of Marsovan. You will remember that a class is graduated here only once in two years. Examinations were held in a part only of the Studies which had been pursued this year. as Bros. Herrick & Smith were both absent. The new Governor of the city honored us with his presence & in a few words expressed before a large audience of visitors his high appreciation of the lessons pursued and the proficiency which the Students exhibited. His visit was the more appreciated on our part because of a good deal of ill will manifested last summer, on the part of the Turks to which they had been instigated by the previous Governor. an ~~exhibition of~~ ill will so deep and extensive that Bro. Herrick after ~~spite of~~ much litigation and subsequent Ambassadorial intercession has not yet been able to remove an injunction laid upon his house building, and the foundations are left to rot in the winter rains. At present the Turks ~~they~~ seem to be assuming a more friendly attitude and we hope to have little trouble in future.

The Meeting of the Central Union of native Churches was held on the 20th September in Sivas. I was prevented from attending by the sickness of Bro. Smith. The Meeting postponed till another year the formation of a Church & ordination of a pastor in one of our outstations where so far as *we* could judge all things were ready. They recommend a Meeting of delegates from all the Unions *two years* hence and ask the *Avedaper* to publish articles on the different forms of Church Government that they may know which to adapt— Yrs &c J. Y. Leonard

Rev. J. Y. Leonard
Marsovan Oct. 25, 1871.
Rec'd Dec. 26.
Ans'd March 12/72

North Troy Vt
Oct. 25. 1859

Rev. R. Anderson D.D.

Dear Sir,

Your letter of the 18th informing me of my designation to the North Armenian Mission is received

I see no prospect of our being ready to go by the winter vessels. We feel that it is quite impracticable for us to think of going before spring, it may be that we cannot go before June. We would like much, & hope if expedient, to be at Constantinople at the annual meeting of the Mission in June.

My address for the present will be North Troy Vermont

Very Truly Yours
Wm. W. Livingston

Rev. W. W. Livingston

North Troy Oct. 25. 1859.

Rec'd Oct. 28.

✓

Andover Mass.
June 15 1860

Rev. R. Anderson D.D.
Dear Sir:

I write to say that any information you may wish to communicate to me will reach me without delay by being sent to Andover - my Post Office Address during the time I shall remain in the Country

I am very truly Yours
Wm. W. Livingston

Rev. W. W. Livingston
Andover June 15, 1860.
Rec'd. June 16.

Sivas Turkey
October 8 1860

Rev. R. Anderson D.D.

Dear Sir:

I have the pleasure to inform you of our arrival at Sivas Sept. 27th. Apart from the fatigue necessarily incident to an overland journey both Mrs. Livingston & myself were in good health.

We have great cause to thank our Heavenly Father for granting us so pleasant a journey & permitting us to come to our station at once.

I cannot speak in too high terms of Capt. Polleys. he did every thing in his power to make the voyage pleasant. Few men, I think, would have been so kind under all circumstances as he was.

It was the unanimous opinion of the Brethren at Constantinople that we ought not, considering the circumstances, to go to Erzroom where we

were designated, at the annual meeting, they therefore changed our designation to Sivas. We arrived at Constantinople just in time to receive our designation & make the necessary preparations for the journey before Mr. & Mrs. Barnum left for Kharpoot. their company added much to the pleasure of the journey besides saving the trouble & expense of sending some one simply to take us, as would have been necessary if we had not gone with them.

We are much pleased with our associates & by the blessing of God hope soon to be at work with them.

Mrs. Livingston unites with me in sending love to yourself & family

Yours Very truly

Wm. W. Livingston

Rev. W. W. Livingston

Sivas Oct. 8. 1860. W

Rec'd Nov. 14,

ack'd Jan 17, 1861.

Sivas October 26 1861

Rev. R. Anderson D. D.

Dear Sir.

In company with Mr. Winchester I have recently made two tours to different parts of our field. the first to Garun seventy-two miles south of Sivas, the second to Karahissar ninety miles north-east of Sivas. As the Protestants at Gurun have suffered more or less persecution from the Armenians, & letters from our helper there, showed it was on the increase. we took with us, our deacon, B. Mardiros, as a competent man to present to the Governor any grievances which we should think demanded notice.

Happily we found no occasion for interference on our part. As the brethren seemed much more intent to learn those things which pertain to their spiritual welfare, than to receive protection from persecution, we thought it best not to say much to them about the annoyances they received from the enemies of the truth.

That they are not few, we well know. A little while before our visit, a child of one of the Protestant families, had died, & was buried in the Protestant burying-place, immediately, the Armenians took up the body & placed it in their own burying-place, saying it belonged to the Armenian Church, though the parents of the child all the time protested, they were Protestant. At first the Protestants indignant at such treatment, as who would not be, proposed to have the matter carried before the authorities, & the Armenians compelled to allow the body to be returned to the Protestant burying-place. Upon deliberation, however, they concluded to do nothing about it, inasmuch as should they succeed in maintaining their rights in the case, it would be of no permanent advantage to them, simply having their own way in opposition to the Armenians. "If they will permit us to ~~have~~ have the living", said one of them in reference to the above mentioned case, "we will willingly give them our dead."

This, & other cases which might be mentioned, are highly creditable, I think, to our brethren as indicating the spirit by which they are actuated towards their persecutors.

During our stay from Friday afternoon till Tuesday morning, our room was constantly crowded with visitors from early morning till late in the evening.

Few came from idle curiosity, as was sufficiently evinced from the questions asked & the earnestness with which they listened to the reading & exposition of those parts of the Bible which speaks of the new birth & faith in Jesus Christ as the only means of salvation. I was particularly interested in a little orphan boy, some nine years of age, an apprentice to a copper-smith; apart from any interest he manifested to learn the truth, his unusually intelligent face & sparkling black eyes would have attracted my attention. Every moment he could spare from his work, the little fellow sat before us, on his mat, watching with an intense eagerness the one speaking, as if he feared there would be a word uttered he should not hear.

S.S.

Mr. Winchester taught him parts of several hymns & encouraged him to learn to read which he said he should certainly do, though he had no expectation his master would ever allow him to go to school. He has already learned to read a little & is a constant attendant at our chapel. In reply to the question, if he went to the Protestant chapel, he answered, "Yes, though the people where I live, don't know it; if they did they would keep me at home. I go out on Sundays as if to play with the children in the streets, but instead of doing so, go to the Protestant Chapel"

Before leaving we obtained a promise from one of the brethren that his son should teach this boy to read, & that he himself would see that he was allowed to go to our Chapel on the Sabbath. We would especially commend this poor boy to the prayers of our brethren in America, that God may enlighten him by His spirit, so that he may become a preacher of Righteousness.

On the sabbath, we had a congregation of sixty both morning & afternoon with nearly an equal number in the evening. This our helper assured us was about his average congregation. The priests having forbidden their people from attending the Protestant service, few dared to come out of that curiosity to a hear a Missionary which so frequently draws large numbers together in such places. In fact some who did attend our services that day, were stoned on the way to their houses. There is now a regular attendance of fifteen scholars at the school, organized by our helper since his going to Gurun, last December. whose general appearance & proficiency in their studies, are highly creditable both to themselves & their teacher. Already nine houses have declared themselves Protestants & are taking measures to be organized into a separate community. Some of them we believe are renewed persons, proper candidates for church fellowship & whom before long we hope to welcome to the table of our common Master. If these results which I have mentioned seem small, let it be remembered that this place was once occupied & then virtually abandoned. That it is not yet a year since our helper went there. And, moreover, that scorn & bitter persecution have been sure to meet all becoming Protestants. That nothing but the Holy Spirit could accomplish what we have already seen is sure, & by His blessing we are confident this work will go on with power.

Our second tour to Karahissar was, in fact, one of exploration. So far as we were able to learn, with one exception, no Missionary had visited the place before us. For twelve hours, from Sivas to Zara, our road ~~led~~ lay along the banks of the ancient Halys & through fields whose rich harvest bore ample testimony to the fertility of a soil that could yield such returns after such tillage as it had received. The greater portion of the road from Zara to Karahissar, was very difficult, often dangerous. But eight hours before reaching Karahissar, we entered a most beautiful plain whose thrifty villages & well cultivated fields evinced a degree of enterprise & industry unusual in Turkey. What the population is, or how large a proportion of it is Armenian I was not able to learn with any certainty. It must be large, however, as there are, at least fifteen villages upon it. Crossing this plain a ride of four hours brought us to Karahissar. It is a well built city; many of the houses presenting even an imposing appearance, rising one above another on the side of the mountain. The population is estimated at 2000 Turkish, 600 Armenian + 400 Greek houses with a large Armenian population in the immediate vicinity. We found but one professing Protestant there (several however have recently removed to other places) a man of considerable wealth + influence, formerly a resident at Constantinople + still a member of the Pera Church. He received us with great cordiality + entertained us most hospitably + so far as we were able to judge is a truly Christian man whose influence must be felt in that city. On the Sabbath we partook with him of the sacrament of the Lord's supper, which together with our visit we trust may do something to strengthen him in the divine life. Several persons visited us at different times during our stay, one young man especially, seemed much interested in the truth indeed we have hope that he is truly regenerate. The day after our arrival by special invitation we called on the Ex-Governor of the city, who received us politely + requested us to give him a paper certifying that he had protected the Protestants during the time he was in office. On inquiring finding he had done so, we gave him such a paper which if it has any influence in securing him another place will, at least, show that Protestantism is becoming a power with the government of Turkey. We also called upon the Governor who promised all needed protection to Protestants + to furnish them with a suitable burying-place. The importance of Karahissar not only as regards itself but the many large villages around, is not second to any place in our field. We ought to send an efficient man there at once. But at present we have no such man available, + if we had, could even the small amount of money necessary to support him there be expended for that purpose. // The addition of the Tocat field to ours has made it seem best to give up the care of Divrik to the brethren at Arabkir, who are willing to take it, as it falls within their limits + was formerly under their care.

In regard to the work at Sivas while I am not able to report any noticeable increase of attendance at Chapel on the Sabbath, or any new cases of conversion, I think, there is much to encourage us. A much larger proportion of the congregation than formerly, remain at the Sabbath-school + I frequently see young men coming into Dr. West's Bible class who have not been present at the morning service.

There is also a very good demand for the Bible + an increasing attendance at the women's prayer-meeting. But there are other things which give us cause for sorrow.

One of our church members, Haji Avedis, formerly in the employ of the station as a helper, has gone back to the Armenian Church. Of course the Armenians are greatly elated by his return + hold him up to their people, as one, who after having been a Protestant fifteen years has seen his errors + come back to the true Church.

But we have no fear that we shall suffer from this apostasy, even the Armenians themselves well know that had we seen fit to employ him on the terms he wished he would not have left us. They have given him large presents + the priests have urged their people to patronize his shop, thus virtually saying, this man is an Armenian because we give him more money than he can get from the Protestants.

I doubt not one of the incidental good results that will accrue to us from the present embarrassed state of the Board, will be, that our churches will be freed from this class of men. And the sooner we are rid of them the better + by their going from us under the circumstances our churches are purified + their unworthy members are left, by the course they have voluntarily taken, in a position where they are utterly powerless for harm towards us.

In common with all our Missionary brethren we feel that necessity is laid upon us to do all in our power to lessen our expenses. Although under the cloud we are not cast down, the work in which we are engaged is God's work + He will never suffer it to come to an end for want of means to carry it forward.

The gold + the silver are His + in His own good time will He cause them to be brought into His treasury.

With confidence we look to the Christians of America for the means to carry on our work. It cannot be that those who have done so much, will now be negligent of the high trust committed to them, by withholding the means necessary to occupy the wide field which now in the Providence of God lies open before us. //

Yours very truly,

Wm. M. Livingston.

Sivas Oct. 7. 1861.
Rec'd Dec. 9.

Ack'd Jan 25, 1862.

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Sivas August 10 1863

Rev. S. B. Treat

Dear Sir,

It is now nearly three years since I first came to this station. At that time the work here was in many respects discouraging, not only were we very destitute of good helpers but there was an apathy & worldliness in the Community & even in some of our Protestant brethren which was very disheartening. Since that time the truth has I grieve to say made but little progress in comparison with what we could wish.

We have the same obstacles to encounter now as we had then & while we feel the necessity of laboring on with fidelity & patience we also feel the need of the especial influences of the Holy Spirit ~~to awaken & give life~~. But while not able to report such progress in our work as many of our brethren about us, still we are not without hope that our labors are being blessed & that sooner or later greater results will appear than we have yet seen. A few facts will show what reason there is for such hope. During the last year the sales of books, principally Bibles & Testaments, have been more than double that of any previous year & the demand still continues. The usual objection urged against the Bibles we offer for sale - that they are made up of selections wrongly translated for the express purpose of teaching Protestantism - is being removed.

Within the last six weeks an Armenian priest has called on me twice for the purpose of asking permission to take some of our books that he might judge for himself what we are really endeavoring to teach. Apparently he is a candid seeker for the truth. The Greek representative in the Mejlis visits us frequently & has bought copies of the Bible, Testament & Hymn books for himself & family. And as showing that there is some freedom of religious discussion amongst the Turks, I may add that I am informed on good authority, that the Pasha's secretary, a Turk of education & influence openly declares he has no faith in Mohammed, that Christ is the Son of God & that Protestantism is true. An avowal which a few years ago would have cost him his head.

The attendance at our preaching service is steadily, though not rapidly, increasing with more appearance of stability than at any former time. While at the Sabbath school there is a marked increase of numbers. Not unfrequently from 50 to 75 strangers being present. This result is due in a good measure to the especial effort we have made to render the school attractive. A few Sabbaths ago I invited some boys present for the first time, about 15 in number, to return with me to my house promising them each a tract, they readily accepted & as we passed through the street were joined by others, so that I soon had a crowd of over 200 men & boys about me, including a number of Turks. So far as possible I gave a tract to each one & the effect has been to increase our congregation very materially. Many undoubtedly took tracts in the crowd who would not have done so had they been alone & some I know have read them. Since that time while passing through the streets I have had numerous requests for books both from Armenians & Turks. Of late I have endeavored to spend a portion of each day in going about the city talking with the people & distributing tracts wherever I can find persons who know how to read & are willing to receive them. I have always been treated with the utmost politeness & so far as I now remember in only three cases have tracts been refused when offered.

At the various mills about the city I am at present able to find good congregations - from 15 to 20 persons - nearly every day. While watching their wheat drying in the sun they are ready to listen to whatever may be said & to receive tracts, those who can read, reading aloud to the others. It is this readiness to listen to the truth together with the demand for books which appears to us the most encouraging feature of our work. In several of the Armenian schools our tracts have been distributed with the cheerful consent of the teachers.

We feel that many are intellectually convinced of their error & only need the quickening influences of the Holy Spirit to free them from their terrible thralldom & bring them into the light of the truth which can alone save their souls. For this we labor & pray believing we have the prayers of God's people everywhere that his kingdom may come & his will be done in this sin benighted land. Without this assurance we should exclaim in despair "who is sufficient for these things". As has been said in previous letters we have great need of reliable native helpers - men whose only desire is to preach Christ & him crucified. men who are willing if need be to suffer for the religion they profess - a few such men we have but they are not sufficient for the wants of our field. Two of our out-stations Zara & Karahissar are without helpers. At the former place a chapel is building which we hope will be dedicated during the summer or autumn. (Karahissar is a most important center & we ought to have a good man there. Within eight hours of the city there are at least 100 villages the larger part Christian, several of them containing as many as 200 houses each, while Tomzara an hour from Kanalisor has 500 Armenian houses. In all these villages there is a seeming readiness to receive the Gospel. I spent a week visiting amongst them last autumn & nowhere have I seen such readiness to listen to the Bible. The people came in crowds to see us & from 50 to 60 persons would sit the whole evening to hear us read & explain the Word of God. From one school I had an order for 20 copies of the Testament & Psalms. Undoubtedly if we were to send helpers to these places the Priests would stir up much opposition. But at present we have access to all these villages & as I went amongst them & saw how ready the people were to receive the truth & then remembered we had no one to send them. The words of our Saviour came to me with a force I had never before felt. "The harvest truly is great, but the laborers are few." //

I was sorry to hear that the Prudential Committee do not approve of Dr. West's course in regard to his medical practice. I am sure that they cannot be acquainted with the facts in the case. From personal observation I am thoroughly convinced that the system he has adopted of receiving compensation for his service is a most judicious one & advancing the true interests of our ~~[illegible]~~ work amongst this people. It is not necessary for me to write at length in reference to this matter as you will hear from others of more experience in the missionary work & who probably feel no less deeply than myself how great a mistake it would be for Dr. West to adopt a different policy from that which he has been pursuing.

Yours truly

Wm. W. Livingston

Sivas Aug. 10. 1863.
Rec'd Oct. 13.
Ack'd Apr. 12, 1864

Dr. West

Sivas March 19. 1864

Rev. R. Anderson D.D.

Dear Sir,

Since my last letter of August 10th a severe illness which brought me near to death has prevented my accomplishing all the work I had intended in the way of preaching & visiting amongst our out-stations. I am now pretty well & if I know my own heart realize more vividly than ever before the exalted privilege which God has conferred upon me in permitting me to labor for the spiritual wellbeing of this people. The many acts of kindness shown to myself & family during my illness not only by the native brethren but by many not calling themselves Protestants can never be forgotten & has endeared them to us in a way that nothing else could have done. The past winter has been one of unusual severity. The great depth of snow & inclemency of the weather made it quite impracticable to do anything in the way of visiting the villages until the last of February. This was unfortunate for our work as the villagers have little or nothing to do in winter & are quite ready to visit as they have opportunity. In summer all are busy in their fields or too tired to listen to any thing a Missionary may say.

I have recently returned from a visit of 10 days amongst the villages in the vicinity of Sivas. And though the journey was a more perilous one than I would dared to have undertaken had I known the true condition of the roads before leaving home, still I was so kindly received by the people & saw so many things to encourage us in our labors that it was on the whole the most pleasant tour I have ever made. To give one who has never been in this country any adequate idea of the state of the roads over which I passed would be impossible. It is amongst the things which must be seen in order to be appreciated. I do not say this in way of complaining of any hardships I endured, for I was only doing my duty; nothing more. However if some of the good people in America, who sometimes talk of the "romance of Missionary life in the East." could have been with me, as I stood in the snow to my arms, unable to ride, lead, or drive my horse waiting for assistance from a neighboring village, they would have thought that there was one phase at least of Missionary life which presented a stern reality.

I went as far as Zara, 12 hours from Sivas visiting the villages on the road. I was everywhere well received & listened to with attention & doubt not ~~but~~ I should receive a cordial welcome were I to visit these places again. To all who were able to read I gave tracts & sold two Bibles & three Testaments besides several spelling books. When one speaks of selling books in the villages it must be born in mind that very few can read. It is the exception amongst the men to find one who is able to read & such a thing as a woman knowing how to read is unheard of. Indeed so far as I now remember, during my recent tour, the only thing I said which met with decided opposition was the remark that it was a good thing for girls to learn how to read. To this there was a general outcry "What good will it do a woman to know how to read?" "What does a woman know." "A woman can't learn anything." "Women must work &c". When I told them that all the people in my country, not the men only but the women could read, they opened their eyes very wide & held up their hands in the same way as they had ~~done~~ done a little while before when I told them that the world turned over every day. Zara, which for some four year has been without a helper with the exception of a few months one winter is now provided with a man who is taking hold of his work in good earnest. He was sent there in October. There is now a congregation of from 30 to 50 on the Sabbath & a school of 25 pupils steadily increasing in numbers & a good attendance at the Wednesday evening prayer-meeting.

While at Zara I sold a Bible under circumstances which seemed to me peculiarly interesting & to give promise of great good. Several young men working in different parts of the town but lodging in the same Khan, had been accustomed during the winter to meet together in the evening to smoke, tell stories, & pass the time as best they could. At length seeking some new amusement it was proposed that one of their number, read aloud while the others listened. This met with favor & the question arose what should be read. they had no books. After consultation they determined to purchase a Bible in the Modern Armenian each one contributing his share of the price. This they accordingly did. and I sold them a large Bible with the fervent prayer in my heart that its divine truths might enlighten their darkened understandings.

Here in the city though in the main our work is much the same as when I last wrote we are not without signs of progress. While the average attendance at the preaching services & Sabbath school has not materially increased the number of *regular* & *attentive* listeners is greater than I have before seen. And at no former time have so many people visited us for religious conversation as during the past winter. In addition to this a cordial good feeling on the part of the people generally has cheered our hearts & encouraged us in our labors. Still with these favorable indications we are oppressed with the consciousness that our people are "more orthodox in head than heart" & that we yet wait the outpouring of the Spirit so long withheld.

Yours very truly

Wm. W. Livingston

Rivas, March 19. 1864.
Rec'd. May 2.
Ans'd Jan 4, 1865.

Sivas February 28 1865

Rev. R. Anderson D.D.

Dear Sir,

With grief I have to inform you that our associates Dr. & Mrs. West have been again bereaved. Their youngest child & only son Harry Warner died Wednesday February 22nd of inflammation of the lungs after an illness of seven days. aged two years nine months & thirteen days. From his birth of feeble constitution his short life was one of much suffering borne with a patience that only makes his loss the more keenly felt by his parents who had so long watched over him with the deepest anxiety.

He was a child of unusual loveliness of both body & mind & had in a peculiar manner endeared himself to all who knew him. The funeral services were numerously attended & seemingly made a deep impression upon many present. Your letter giving us permission to return to the United States has been received & we

thank you for the sympathy therein expressed
& the welcome proffered us on our arrival
You have heard before this of our decision to
remain here & the reasons which led us to it
I need not tell you that it was a sore trial
for us to think of giving up our work or
that we are rejoiced at the prospect of
still being able to labor on in this country.
My health is still improving & I have
hope I may yet be pretty well
I shall write you soon at length in
reference to our work

Yours very truly
Wm. W. Livingston

Rev. H. W. Livingston

Sivas, Feb. 28. 1865.

L Rec'd April 14.

Ack'd Aug 3, 1865

✓ Death of Dr. West's child

Sivas Turkey May 15 1865

Rev. R. Anderson D.D.

Dear Sir,

By previous letters from this station you have heard of my improved health. I am happy to say I am now comfortably well & have hope that by proper care of myself I may yet labor for years in this country. For this hope & the good degree of health I now enjoy I am thankful & would labor faithfully as God may give me strength. I cannot but believe that God has spared my life that I may be the means of doing something for the wellbeing of this people. // At no time since my coming here has there been so many things to encourage as at present. True our work in the city of Sivas apparently is not essentially different from what it has been during the greater part of the four & a half years that I have resided here. It is evident our great need is the outpouring of the Holy Spirit to give efficiency to the truth now lying dormant in so many hearts. Influences are at work which must accomplish great results for good or evil to a large class of persons in this city, the nominal Christianity of the country is not sufficient to meet their wants, they certainly wish for something *different* if not for something *better*. Our labors if they have not been blessed to the conversion of many souls, have at least been the occasion of bringing many to the position in which they have to choose between evangelical Christianity & Infidelity. Their old religion has lost its hold upon them & if they conform to its requirements it is only because they fear they may lose some worldly interest by neglecting it.

that truth which is unto salvation has not yet taken possession of their) hearts.// It is for such we feel the greatest solicitude & pray & ask the prayers of others that they may not, influenced by our teachings exchange a corrupt Christianity for an infidelity void even of the form of godliness.

//At our last communion three persons were received into the Church & we have hope that at least two others are suitable candidates for Church membership. Apart from our own people we have reason to know that persons meet together to read the Bible, & from time to time we see new faces at our meetings. Just now we have a position proof of our influence amongst the Armenians. Some time ago we made a special effort in regard to our Sabbath school & succeeded in getting into it a large number of Armenian boys. The priests at first contented themselves with forbidding the boys from attending our Chapel but this not having the desired effect a school has now been opened on the Sabbath with the double purpose of keeping their young men & boys from our Chapel on Sunday & from our school during the week. This they hope to accomplish by keeping them busy when they would be at our meetings & by promising to teach them free of expense, in one day as much as they would learn at our school in a week. Some have been drawn away by this means but still Armenian boys are present at our meetings & the majority of our scholars are from Armenian families.

In like manner a girls' school has been started to prevent us from getting Armenian girls into our school.

Out of the city it is no longer a question where we can find an opportunity to labor but the question is rather where can we expend our time & strength to the best advantage amongst the many places ready to receive us.

In villages where but a little time ago our helpers were met with only insult & in some cases not allowed even to pass the night there are now respectful listeners. In fact wherever our brethren go they find a welcome. Two of them spent the last Sabbath at a village, three hours from the city, heretofore proverbial for its opposition to our teachings, & preached to a large congregation which gathered around the door of the Armenian Chapel after the services of the day & not even the priests made any opposition.

Numerous instances might be mentioned to illustrate how ready an access we have to the people. And this it is which encourages us to labor. // Our hope is that when persons thus come under our influence, from any motive whatever, God will bless our labors to their good.

// There are several reasons for the change that has taken place & is now going on in this field. Amongst them may be mentioned the influence of Dr. West's practice which is felt through all this region. I suppose there is not a village in our whole field from which at one time or another some person has not come to Dr West for medical advice. It can be said of him without exaggeration that his fame is noised through all the country." In many cases by means of a patient a Tract, Testament or Bible even goes to a village it might otherwise never reach. And in all cases it becomes known that there is a Protestant physician in Sivas & it seems to them like contending against fate to oppose a man who is able to do all which report attributes to Dr. Neet. The action of the government too, at Constantinople last summer, has had a favorable influence in making us known. More than once have I been told by brethren from different parts of our field that nothing has happened since they became Protestants so much for their interest as that. // It is now confidently believed by numbers here in the interior of the country that thousands of Turks in Constantinople at that time declared themselves Protestants & the course of the government is brought forward as proof positive that such must have been the case. One thing is sure // we have acquired, in this part of the country, a reputation for numbers & influence at the Capital which we should not have secured in a long time had the Turkish government not attempted to interfere with religious liberty. In speaking of our access to the people at large, I ought not to overlook the Kuzzelbash Koords. All that has been said about them in previous letters is now true. Through all our field we hear of the Protestant Koords. And instances have come to our knowledge in which they have suffered persecution simply for avowing themselves Protestants, when they could have had no reasonable expectation that we should ever hear of such acts of persecution. Our helpers visited their villages last winter & were most cordially received. They found one man who was able to read & all expressed great eagerness to learn. Whenever any of them are in the city, on the Sabbath, they ~~always~~ frequently attend our meetings. They are constantly beseeching us that we will do something for them. "We are poor ignorant people." say they. "looking to you for instruction. We are persuaded your religion is the true one & so far as we know strive to follow its teachings. We are ready to learn. if you fail to instruct us & we perish our blood will be upon your heads." // While remembering how easy it is for an Oriental to give utterance to such expressions, meaning little or nothing by them, I cannot but feel we shall prove recreant to our duty if we longer neglect their appeals.

// This much is sure they are ready to listen to the gospel. Admit even that their motives are the worst possible, who shall say that God may not bless His truth to their conversion & make them it may be ~~the~~ instruments in His hand for reaching the Orthodox Mussulmans of this Empire. The only practicable course to be pursued in regard to them at present is to have some of their young men come to Sivas for instruction. Several hold themselves in readiness to come whenever we are able to give them a little help towards defraying the extra expense of living in the city. Is there not some Christian in America who will give us the few dollars necessary for the expense of these men for a few months, while we endeavor to instruct them in that truth which they profess to be so anxious to learn.

The Missionary force at this Station is altogether inadequate to meet the wants of our field & I trust the Committee will not be unmindful of our need. Still when we remember how few are offering themselves to the Missionary work & how sickness & death is taking away one after an other of those already in the field we have hardly courage to hope one can be sent to our aid. Would that ~~[illegible]~~ God would put it into the hearts of many to offer themselves to this noble work. Our country can give its thousands of lives & millions of treasure to suppress an infamous rebellion & we rejoice that it can. But shall it be said of it that at the same time

It proved recreant to the trust committed to it as a Christian nation. Shall it be said that there are no Christians in America ready to go forth to aid those who labor to suppress a rebellion which for six thousand years has devastated not a part but the whole of this world. //

We have heard with grief & indignation not to be described of the death of President Lincoln at the hand of an assassin.

We are thankful he lived to see the rebellion so nearly crushed. God grant to his successor all needed grace.

I have recently received a copy of "The Hawaiian Islands" for which the Prudential Committee will please accept my best thanks.

Yours very truly

Wm. N. Livingston

Sivas, May 15. 1865.
Rec'd June 23.
Ack'd Aug 3, 1865

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Sivas Turkey August 21 1865

Rev. R. Anderson D.D.

Dear Sir,

It is with much pleasure that we have heard of Mr. Bryants appointment to Sivas. Knowing how few are offering themselves to the Missionary work we had hardly [illegible] expect that new associates would be found for us so soon. My health is, to say the least, as good as when I last wrote you & I am encouraged to hope that I may go on with my labors here. || At any time it would be a severe trial to give up my work, but especially so now when so many Missionaries are returning to the United States.

I wonder sometimes if the Christians at home are fully aware how rapidly the working Missionary force is decreasing in our different fields of labor. Let one compare the present Missionary force in this Mission alone, with what it was four or five years ago & what a difference will he find. And certainly the demands of our field are no less now than they were then. I am at a loss to understand how it is that so few young men are ready to come to our assistance. One thing is sure it is not because the cry "Come & help us" has not time & again gone forth from our different fields. Is it because these calls are neglected & our Churches ignorant of the real need of the foreign Missionary work?

Do they not know that one after an other of the fathers are being called to their rest? Do they not know that even the young men are not spared, that a Scudder & Goss & Chapin together with others, who had just commenced their labors in earnest, are no longer on earth? On any supposition it is difficult to account for this seeming indifference. To say that all the appeals of the past few years have been altogether overlooked is to say what cannot be believed of our Churches. To say that they have been carefully considered is equally inconsistent with the fact that not more of those who profess to be friends of Christ have acted on the principle that "the field is the world." Far be it from me while writing thus to forget the claims of our own country upon those entering the ministry. The call of the freedman is loud & ought to be obeyed.

It is even possible, that at this distance, some of our country's needs are more apparent than they would be at a nearer view. I have noticed with pain what an amount of vulgarity & profanity have found their way into the political newspapers since the commencement of the war. And in reading even many of the religious journals it would appear that to die on the battle field is all that is necessary for the salvation of one's soul. God grant our flag may ever be the symbol of what is great & good! but to deify it & give it a place in heaven would seem to be more in accordance with the spirit of a heathen than a Christian nation. Let our churches ~~while~~ while giving due heed to the wants of our own country remember that the field is the world & act accordingly.

As regards our work here joys & sorrows mingle in such a way that we can hardly speak of the one without mentioning the other. I am happy to be able to report an increasing attendance at our Sabbath services in this city. For the last four months the average has been higher than for any previous four months, though during this time several of our brethren have been absent. Sabbath before last our new chapel was dedicated. As it is just opposite a large Turkish school we intentionally refrained from giving any public notice of the service for fear of arousing opposition if a large number were present at our first meeting. Every thing here goes by custom so we have only to establish a precedent, by meeting a few times without opposition, & there is little to fear. Notwithstanding our caution quite a number of strangers were present.

The introductory services were by the native Pastor from Tocat. Dedicatory prayer by the preacher at Sivas. The sermon I preached from I Kings VIII: 27. All listened attentively & every thing was in the most orderly manner & was, I trust, but an earnest of what we are to expect now that we have a suitable place for worship. ||

The man who has been for some years in our employment as school teacher at Tocat has recently, for what reason does not as yet appear, gone back to the old Armenian Church.

We have always thought highly of him as a teacher & nothing has ever appeared against his Christian character till now of a sudden he leaves us & goes over to our enemies.

I need not tell you how sadly we feel that one should have thus long held an important position with us who has never been of us. // I have mentioned in previous letters the worldly spirit with which we have to contend in Sivas. And now the completion of the telegraph to India makes it an important station on that line. This together with the increasing facilities of communication with Constantinople & the prospect that at no distant day there is to be a rail-road connecting it with the Capital will tend to absorb its inhabitants, more than ever, in other things than those which pertain to their spiritual wellbeing. Infidelity is showing itself in one form & another. The works of Voltaire are in many houses. // Education, & by that is meant the ability to read & speak several languages, is by many ~~coming to be~~ considered the panacea for all the wants of man. // But this is the dark side // & where in America is the city of 50.000 inhabitants of which not even worse things may, in truth, be said. // If some things discourage us there are even more to cheer.

Yours most truly

Wm. W. Livingston

Sivas, Aug. 21. 1865.
Rec'd Oct. 5.
Ack'd Jan. 9th

Tocat, Turkey, November 1st 1866.

Rev. N. G. Clark D.D.

Dear Sir,

Remembering the relation, formerly existing between us of instructor & pupil; remembering too that it was in a good measure due to your counsel that I united with the ~~church~~ Church & entered the ministry; & in addition to this the interest you took in my ordination, it is with peculiar pleasure that I address you as Corresponding Secretary of our Society.

I came here, with my family, two weeks ago & intend remaining so long as may seem practicable. In justice to the Missionaries, under whose care this place has fallen, you ought to know the real state of things here. You cannot have failed to notice the marked difference in the reports of Dr. Van Lennep & the Missionaries at Sivas in regard to the work here. I may say that personally I am but slightly acquainted with Dr. Van Lennep & only mention his name because it is inseparable from Tocat. To speak of the Missionary work in Tocat is to speak of Dr. Van Lennep, he has left an impression here not to be mistaken. I am well aware how easy it is to find fault with a Missionary & attribute want of success in this or that thing to his particular policy, but I have learned by experience too many of the obstacles we have to contend with to lightly hold any ~~one~~ Missionary responsible for want of success in his work.

When Dr. Van Lennep left here in the spring of 1861 his report gave a most encouraging account of the work in the city of Tocat. We on the contrary have found every thing to discourage us & especially has this been true since the people gave up hope that Dr. Van Lennep was to return. In all 49 persons have been received into this church, 47 by Dr. Van Lennep & two since he went away. Of these twelve were Theological Students, who went to other places when the school was broken up, three have died, five been dismissed by letter, ten excommunicated (nine since Dr. Van Lennep left) ~~seven~~ six have gone to other places, two of whom are still members of this Church, about the other ~~five~~ four I am not sure. There are then 13 resident

Church members & I am sorry to say several of them give little evidence of having been regenerated & certainly none of them are conspicuous for piety. The congregation, on the Sabbath, during the past year has been from 20 to 25 one half of which are children. There are 27 pupils in the school of whom eight are from Protestant families. The entire Protestant community numbers 32 including the Pastor's family & a young man in the Theological School at Marsovan. From this you will see what decrease there has been both in the church & community.

To us who have been here & talked with the people the cause of this decrease is so evident that we must speak plainly if we speak at all. You are probably aware that these people are fond of show & that love of money is their besetting sin. In every place numbers are to be found ready to do or say anything if in that way they can make themselves conspicuous or better themselves pecuniarily. The hope of a very little gain is enough to make the most wicked man talk & pray like a saint. Dr. Van Lennep came here the people flocked about him delighted with his mode of living & his liberal use of money & it is hardly too much to say the American Board was in their estimation a wealthy society claiming it as a privilege to support all who would call themselves Protestants. In a word, as the people say; it was an honor to be a Protestant then - that is it was for their worldly interest. I do not mean to say all were influenced by this motive. but evidently none were taught self denial & self reliance, the Missionary & the Missionary's money was to do every thing. Dr. Van Lennep went away & the people having no one on whom to rely were at a loss to know what to do; still as they had hope he might return they contented themselves as best they could by comparing Dr. Van Lennep with other Missionaries & finding fault with them for not having the same love for them as he. Several were excommunicated from the Church & matters went on in this way until Dr. Van Lennep came to build them a chapel. They took courage at this & when the Chapel was completed, a Pastor settled, towards whose support they gave not a farthing, & were told all the Mission property here was theirs, things looked bright again. But when we, by instruction from the Mission, told them the property was not theirs, & they having found there was no prospect of Dr. Van Lennep's return, those who had become Protestants for the sake of gain & had not already left us went away. Of those who remain I can think of no better illustration than comparing them to a number of little children left without a mother ~~of~~ to whom they have been accustomed to cling for support. They do not think they can or ought to do anything for themselves. The most we hear is what used to be done for them & complaints that we are not doing more. Apart from the Pastor (of whom I could hardly speak too highly) no one here seems to understand where the difficulty is; they are anxious for everything but the one thing needful - the Holy Spirit. With a Pastor, beautiful Chapel, School rooms, Clocks, Stoves, Chairs, globes, Maps, every thing in fact one could wish, this is by far the least promising place in our field. Many of those who were formerly Protestants are most bitter in their denunciations of the American Missionaries & all that pertains to our work, & their influence is by no means inconsiderable.

It has been thus a question of the gravest importance what we ought to do in regard to this place. To altogether relinquish so large & ~~&~~ important a city as this is certainly most undesirable for many reasons which will readily occur to your mind, while to keep a preacher here, as things are at present, when so many other places are destitute seems even more undesirable. The Pastor is a good deal discouraged but is anxious to make an other effort before saying he is ready to leave. I cannot but hope some good may result from our visit, but should there be no change for the better during the winter, it will be plain, I think, we ought to send the Pastor to some other place.

/// "In other parts of our field while our success is far from being all we could wish, there are many things to encourage us. I find it so difficult to give a correct impression of our work, that I sometimes hesitate to say anything about it. To give a picture in which there shall be a proper blending of the lights & shades passing over us in such rapid succession, is to me no easy matter.

"To us who have been educated in a land where men attach some meaning to the words they use, & have some regard for veracity, it is difficult to think all one may say mere idle talk, or hold him guilty of falsehood until by a long course of conduct he shows the truth of his words. One day a man comes to us seemingly an anxious inquirer after the truth; with tears he asks "What must I do to be saved." It seems to us a case of genuine conviction of sin, we report it as such. The next day, perhaps, we find he wishes money, or to secure our influence to aid him in some affair he has with the government. It is therefore most easy for one to write in all sincerity one day what he would not write the next. I am far from saying we have no genuine cases of conviction of sin to report; we do have them, & men also seeking the truth with honest motives.

What I wish to say is, that there is a strong temptation for us to give a too favorable impression of our work, or if not too favorable a different one from that which should be conveyed.

"Our churches ought to know the true state of our work in order to be in real sympathy with us; they ought to know the dark side ~~quite~~ as well as the bright; the discouragements ~~quite~~ as well as the encouragements. We need the prayers of our brethren at home, & we need them, for just the things which give us so much solicitude & pain.

There seems to be a wide spread impression amongst the churches in the United States that our native brethren are preeminent for piety, & are ready to make great sacrifice for Christ.

I fear, sometimes, this impression is the great hindrance to our work, by keeping Christians from praying for just that for which their prayers are most needed. It is the one thing, above all others, which gives the Missionary the most pain that there is so little of that piety amongst our brethren, which leads one to consecrate himself & all he has to the work of the Lord. We need money & Missionaries for carrying forward our work, but more than money, more than Missionaries we need the out-pouring of the Holy Spirit upon our churches. No amount of money from abroad, no number of Missionaries, can ever make good the place of a native ministry supported by native Churches. Let our Churches, at home, then be none the less earnest in their efforts to secure for us men & money, while they are more earnest in their prayers for those whom we hope have been regenerated but who are still "babes in Christ", & surrounded by temptations of which Christians in America can scarcely form any adequate conception.

I do not write thus because I am in a desponding mood, but because I am confident, confident that God has a work for which I can ask the prayers of Christians. Let us not forget, our native converts are weak, sinful men, & our prayers & labors, to be made instruments in the hand of God for the redemption of this Empire.

At Sivas the people now pay a fourth of the preachers salary & there are 18 pupils in our girls' school, all paying a tuition. This school has exceeded our most sanguine expectations & shows great advance at least, in one direction. When the first Missionary went to Sivas, an Armenian would as soon have sent a cow as a girl to school. The average attendance at Chapel during the summer has been higher than any previous summer & gives hope that there may be a still greater increase in the winter. In September I visited Gurun. This place has been for some months without a helper, & for some years we kept a man there of whom we could only say, we hoped he was better than no helper.

¶ I was ~~[illegible]~~ agreeably surprised to find the brethren keeping up their regular Sabbath services, those of them who could read conducting the meetings. They ~~brethren~~ have given liberally towards the Chapel now building & are ready to assist in supporting a preacher. ¶ Undoubtedly they might give more were they to come up to the full measure of their ability, but when I remember how few Christians in our own country reach this standard I am disposed to be lenient in my judgment of them, while urging them none the less strongly to give all they are able. ¶ So far as we can judge ~~Gurun~~ this is a most promising field for labor. A helper would be most heartily welcomed & find a large & attentive audience

"On the part of the Armenians there is a widespread distrust of their religion. they do not know what they want, they only know that their present religion does not meet their wants. The Romanists have already secured a hold, & there is reason to fear that unless we can soon find an efficient helper for the place their number will greatly increase. We have looked in vain for such a man. Surely our great need is men who are willing to practise self denial for love to Christ.//

I attended the ordination at Yozgat in Sept. of which I presume Mr. Giles has written you. The Native Pastors present took steps towards forming themselves into an association I anticipate much good from such a union.

Yours truly

Wm. W. Livingston

Since commencing this I have visited all the brethren here they are less disposed to complain than formerly & I am not without hope we may yet see a good work in this city.

Tocat Nov. 1. 1866
Recd. Jan. 9. 1867
Ackd Feb. 21/67

Sivas, April. 29 1867.

Rev. N. G. Clark D.D.

Dear Sir,

When I wrote you from Tocat in November I proposed to send you an other letter as soon as I reached Sivas but pressure of work prevented & even now I must write more briefly than I wish. We remained at Tocat six weeks & succeeded in getting, from the people for Pastor & Teacher. $2.75 per month. a small sum but much in advance of anything they have done before. Our visit too. seems to have brought about a better state of feeling amongst the brethren. The Pastor tells us there is a marked improvement in this respect during the winter. You will learn in a general way from our Annual Report what progress we have made in our work during the year. Our great effort has been to teach the people that they must not rely upon the Missionaries, that we are here only as guides, that the work is theirs, that instutions under the care of foreigners & supported by foreign aid can never meet their wants. To one knowing nothing of the bad precedents with which we have had to contend our progress may seem slow. & so it is. Many times I have been ready to say in despair I will give up the work here & go to some new place where I can begin aright. But now there seems to be reason for believing my six years of labor here have not been in vain. It required a long time for our people to learn we were in earnest when we said you must do something for yourselves & a still longer time to learn we could carry any such principle into ~~action~~ execution. If not always in words at least in action they said you young men come here & endeavor to upset the work of older Missionaries. You are not in sympathy with the policy which the American Board wishes to adopt in regard to us. But thanks to some of our Missionary brethren, the people have learned we are not alone in this thing & are beginning to feel the importance of the measures we have been urging upon them. The congregation in Sivas has called a Pastor pledging one half of his salary & promising to assume the remainder at the earliest possible moment. Mr Bryant has written of the encouraging state of the work at Zara. At Gurun it is even more encouraging. Both Turks & Armenians are accessible, during three days Mr. Bryant & I were there in March 30 Turks & hundreds of Armenians called to see us. Apparently there is a readiness on the part of a large number to receive the Gospel. The same is true of some of the villages about. At one we have sold Bibles & Testaments & a young man is now laboring there (without pay from us) although the village has a famous Monastery & the Bishop has done the utmost to stop the reading of the Bible & drive the man from the place. By the blessing of God we shall soon have self supporting churches at Sivas, Gurun & Zara which will care for the neighboring villages. I have just returned from Kharpoot & cannot forbear saying a word about my impressions of the work there. I was present at two ordinations & the meeting of the Evangelical Union. I confess myself amazed at what God has wrought in that field. no words of mine are able to give any adequate idea of the extent & power of that work. I went questioning whether our brethren were carrying on their work on a sure basis. I have returned with ~~the~~ fullest confidence that it stands on a foundation which cannot be moved. Nothing less than the power of God can make men toil, labor & give as the Pastors & Preachers of that field do. Blessed indeed is the lot of those who have been instruments in the hands of God in bringing about such a work. You will be glad to know that my health is very good. I have travelled, on horseback, more than 1500 miles the last year.

In haste

Yours truly

Wm. W. Livingston

Sivas, Apr. 29. 1867

Rec'd June 3.

Lebos. Aug. 20. 1867

My dear Hewitt,

We were sorry to hear you were all so poorly & you should make the most of your time at the Island for securing the children [illegible] cough but are all getting on well. The rest of us as usual. I have been very well since my return from [illegible] & it has been a time when I have had an opportunity of using my whole strength. I said we all are as well as usual I should except Bryant his eyes are giving him much trouble & there is fear he may have to give up altogether. My head is so full of our work if I write it must be about that. Our people have refused outright to pay me half of their Preacher's salary & shown such a spirit too as leaves us no reason to hope there is a single Christian amongst them. You can easily imagine I would not readily arrive at such a conclusion. I have spent some ~~eight~~ ten of the best years of my life & labored as I was able & it is certainly not a little humiliating for me to say I have nothing to show for all my time & labor. There is no difference of opinion amongst us (Missionaries) about this matter. Nothing like one tenth of their income is required to pay what we demand & what they a few months ago seemed ready to give. It is plain they have been stirred up by evil minded persons they began to show fight as soon as they heard of the action of our Annual Meeting. We have talked with the people until there is no use of saying anything more & we shall never have it to regret that we were not sufficiently plain with them. Our talk has been in all kindness. For the last month I have worked in a way no man could continue many months. Individually & collectively in public & private I have told them we should not assist them unless they did for themselves what we have asked [illegible] I suppose many of them think we are trifling. I should feel very uneasy about the future were I not confident ~~that~~ I had been doing my duty. Of all the duties I ever performed it has been the most unpleasant. It now seems almost certain the preacher will leave & as we have told them if he does the schools will be closed, the Chapel shut & we shall shake off the dust of our feet against them & declare that in no way do we recognize them as Protestants. Not the most conservative man in the Mission would think our course severe did he know all we know about this people. I shall be under the necessity of staying here at least during the winter. I never had a stronger faith in the ultimate success of the Missionary work or a greater desire to continue my labors as a Missionary, than I have at this moment. If I must leave soon I know not where I should be needed but as I said I believe I am doing my duty & so trust my way will be made plain.

The Milnes were with us a week left last Wednesday Mr. McCallum going with them as far as Hekim Khan. Dr. West was at Erzroom some two months & then came away without accomplishing the object of his visit. Much love to you all from us all.

Yours as ever

Wm. W. Livingston

Sivas, Aug. 20. 18

Rec'd Sep. 23.

Ack^d Oct. 18

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Sivas, September. 2. 1867.

Rev. N. G. Clark D.D.

Dear Brother,

You will learn from the letters of Mr. Bryant & Dr. West the reason why it has become necessary that the former should give up the Missionary work, in this country, & return to America. I regret to have him leave no less than he regrets to go. but his duty seems plain & I cannot urge him to remain much as my feelings prompt me so to do. To say we have labored harmoniously together is not to say enough. we have not simply kept from quarreling but our views entirely coincide in regard to Missionary policy. Together we have formed plans of work which seem to promise much for the glory of God. alone I can do little towards carrying these plans into execution & even if one is found to take Mr. Bryant's place I can scarcely hope he will become

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who shall, as it seems to me, hold so sound views about our work & so energetically carry them out.

But the thing is of God & I am consoled with the thought that wherever Mr. Bryant may go he will always labor with zeal, & an intelligent zeal too, for the cause of Missions.

It seems to me important there should be a strong Missionary force at Sivas. The field is a large & important one & can the policy of selfsupport which I regard as fundamental, be carried out, we shall see a great work. One Missionary can hardly hold the ground we have gained

Yours truly

Wm. N. Livingston

Rev. W. W. Livingston

Sivas, Sept. 2. 1867.

Rec'd Oct. 22.

ans.d Nov. 11

Sivas. December. 17 1867.

Rev. N. G. Clark D.D.,

Dear Brother:

Your letter of June 29 was duly received & I thank you for all its words of encouragement. I should have written you before, in fact an unfinished letter now lies before me commenced some months ago, had I not been waiting to see what would be the result of the tumult which some evil disposed persons had stirred up amongst us. I notice in a letter of recent date to Mr. Bryant you speak of having seen a letter of mine to Mr. Herricks I know not to what one you may refer. I have been accustomed to write him in a familiar way now & then never thinking what I said would come under the eye of a third person. I might have written differently had I known my letters would have been read by those not so ~~familiar~~ intimately acquainted with the minutiae of our work as Mr. Herricks. In order you may understand the state of affairs here I must briefly state the course we have taken with our people. Last winter being convinced they ought to pay half of their Preacher's salary we informed them that after the first of March they would only receive 200 p. in place of the 300 p. we had previously given. Of course there was some complaining, but we told them there was no alternative, that we could not conscientiously ask the Churches in America to assist them longer unless they were ready to assist themselves to, at least, the amount of half of their Preacher's salary. So far as I now remember no one, at that time, denied the ability of the community to pay the sum demanded: the complaint was it is not yet time to put so much burden upon us there are some amongst us who are not yet willing to give as they are able. wait a little longer & we will pay the whole salary." We replied we have thought this matter over carefully & with much prayer. We have been with you long enough to thoroughly understand your condition & we believe were you to make as much effort to support your Preacher as many in America do to contribute to the "Board" you would pay his whole salary without help from abroad. We said too if you allow your Preacher to go for want of sufficient support the Missionaries will not preach for you.

At length they assented pledging half of the Preacher's salary & soon after took measures to call a Pastor. During this time we had received no intimation that the Mission intended taking any concerted action in regard to the matter we were pressing so strongly upon our own people. I was however agreeably surprised on reaching Constantinople to find the general opinion amongst the brethren was, that the time had come when as a Mission we must speak to the native Churches on the matter of self support in a way not to be mistaken. How much time we devoted to this matter & at what results we arrived you are well aware. On my return from Constantinople I found our people much as I left them, true they were careless about collecting the money for the Preacher, but when I took it in hand I found them quite as willing to pay as I expected they would be when they made the promise. No sooner, however, did news reach them of the action of our meeting than they refused to pay as they agreed. It is evident they were urged on by evil minded persons from other places. It was in vain we endeavored to show them they were then paying all we wished from them

& we should in future demand nothing we knew was not in their power to give. When the circular letter of the Mission came it was read on Sunday from the pulpit after which I told them they might be assured we should not recede from the position we had taken, in fact it was out of our power to do so, if we wished. I then stated some of the consequences which would follow should they persist in refusing to pay the half of the Preacher's salary. I was careful to say we made this demand because we were convinced it was for their good not because we could not ~~get~~ obtain the money if we thought it necessary. What I said at that time was carefully thought over before hand & if I ever spoke with a feeling of my responsibility to God it was then. My associates were both present & added their assent to my words. Had we been less firm at that time a few unscrupulous men would have succeeded in making our whole people believe that notwithstanding all we had previously said we were not so much in earnest but that concerted action on their part would make us recede from our position. What I said was made the occasion for writing two most scurrilous articles for one of the Armenian newspapers at Constantinople abusing the Missionaries at Sivas in particular & all the American Missionaries in general. I have good reason to know these articles did not at the most receive the sanction of more than three nominal Protestants. In fact the whole thing was the work of one man encouraged from abroad, formerly a helper, & who of late has been much displeased because we refused to again employ him. Little by little our people have come to see how foolishly they were conducting themselves & that too at the bidding of a man they all despised. I now hear no complaint about their subscriptions. If any refuse to pay, after all proper effort on our part, our plan is to assume his subscription & no longer recognize him as a Protestant. The effect of all this has been to diminish our congregation here in the city, so that our tabular view will show a smaller average attendance than last year. A formal proposition was at one time made our people by the reformed party in the Armenian Church to join them but it met with little favor. At times I am almost discouraged about this city & tremble as I think of the possibility of this winter passing as so many others have without the outpouring of God's Spirit upon us. The Church we now practically ignore; with two or three exceptions I have no hope there are any regenerate persons in it. I have visited from house to house called the brethren to my study talked & prayed with them but all seemingly to no purpose: they are interested in every thing but the one thing needful. The attendance on the prayer meetings are very small & all the young people of our congregation are growing up merely Christians in name. I need not tell you how heavily all these things weigh upon me. We are glad to have Mr. Farnsworth back to take charge of this field. We did the utmost in our power to put things right then but you will readily see it was no easy matter to cancel a debt of some $2000. Our instructions from the Mission left us no alternative if we had wished to do otherwise than bring the expenses within the appropriation for the year. No one regretted more than I that we were under the necessity.

of withholding all aid from the schools but it seemed best to dismiss all the teachers & if possible retain the preachers.

The work at our out-stations is as encouraging as could be expected. At Zara we are making decided progress. It was only the last of Oct. that we succeeded in getting a helper settled there. When I went with him I found the people quite discouraged they had been so long alone. I said all I could to encourage them. but left with a heavy heart fearing the helper had come too late to get a hold on the people. Last week in company with Mr. Bryant I was there again & much to my surprise found a school of 42 pupils & a congregation of some 75 on the Sabbath. The Preacher is an earnest man & is infusing much of his spirit into the whole community. I have visited Tocat three times since I last wrote you. During this time there has been improvement amongst our own people though there is little or no increase in the congregation. I had much fear they would not give the fourth of their Pastor's salary but they have assumed it in a way that promises well for the future. The most discouraging feature of our work here is the failure to secure any increase in our congregation.

// Gurun is still without a Preacher, though we have made every possible effort to procure one. Mr. Bryant & I had an interesting visit there in October. The people expressed great anxiety for a Preacher & promised well for his support. We have been expecting a man from ~~Kharpoot~~ Harpoot & made our arrangements accordingly, but now a letter comes saying he will not be able to leave Kharpoot before Spring. Gurun has already been so long without a Preacher that if we disappoint them this time they will give up all hope, & I see not how we shall ever get a foot hold there again. As a last resort I shall go there, as soon as the state of the roads will allow, with one of our students, who will teach the children while I do the work of a preacher as best I can. This will interfere seriously with our plans for the winter, but there seems to be no other practicable arrangement. Gurun, as I have mentioned in previous letters, is a most interesting place. nowhere else have I seen such willingness to listen to our instructions as there. the whole city seems ready to receive the Gospel. We have sent one of our Theological Students to a village nine hours from here. It is a place where there has never before been a helper, but the people received us with many expressions of gratitude, furnished the teacher with one of the best rooms in the village, promising his food, wood &c. for the winter. The first day of school there were ten scholars, two of them girls. This was much better than we had ~~[illegible]~~ hoped. It is a place we have had our eye on for ~~a long~~ some time, as we have sold several Testaments there. Wherever we sell a Bible, or Testament, we are sure to have a work sooner or later. A man who gives his money for a book reads it, & when he has read it we say, that is the word of God; follow the teachings of those who instruct you according to that word. Other places are open to us but we have no men to send to them. I can say in truth of the villages about Sivas, they are white for the harvest — are ready to receive preachers & teachers.

I am much pleased with our three young men from Marsovan, who have now completed their first year of study, & came to spend their vacation in our field. One of them is especially promising he seems ready to make any sacrifice if he may but preach the Gospel. He is a native of Gurun, though I first saw him here, at Sivas, where he had come on business, some three years ago. He called on me bringing an order for money, but it was soon evident that he had come for quite an other purpose than a mere matter of business. I shall not soon forget with what eagerness he took up a Bible lying in my study, & reading passages here & there, asked questions about things which indicated that he was actuated by something more than idle curiosity. I had an interesting conversation with him, learning a good deal of his history. He was some 17 years of age, the eldest of three children, & his mother a widow. The family were for the most part dependent upon his labors, as a shoemaker, for their daily bread. He had hope, however, he said, that his younger brother would soon be able to support the family, & then it was his determination to acquire an education. After this, whenever he came to Sivas he called to see me, always manifesting the same earnest spirit that he showed the first time I saw him. A year ago last summer, when I was at Gurun, he came to me saying his mother & brothers were provided for, & entreated I would secure a place for him in the school at Marsovan. I asked why do you wish to go to school. "That I may prepare myself to preach Christ" was his reply. But, said I, "money is necessary to defray your expenses, where will that come from?" "You see this suit of clothes I have on" was his answer "they are old, it is true (I had seldom seen a poorer) but by mending, I can wear them for a long time. I have also an other suit for Sunday, & a few tools. These I can sell for 100 p. ($4.00) which will be sufficient for my books at present, & will also provide me with bread for a little while. When that is gone, I know that God will give me work that I may earn more because I have given myself & all I have to Him". After some further conversation I told him he might go to Sivas, & remain there at school until spring, when it would be evident whether he ought to go to Marsovan or not. He came to Sivas in a few days, in March he was received into the Church, & a short time after entered the Theological school at Marsovan. For some days he has been providentially detained here at Sivas, & as I have watched his course & heard his earnest words, it has occurred to me I ought not to say my Missionary life has been a failure if I had no other fruit to show than he. You may be interested to know that a society of ladies at Grafton Mass, with which Mrs. Jewett is connected are now paying this young man's expenses at Marsovan.

I ought, perhaps, to say in regard to Sivas that the reformed party in the Armenian Church are making great effort to prevent any separation from the old Church. Their plan is to reform the church from within. They admit its errors, but strenuously oppose our work by appealing to the Armenians to preserve their nationality. This may account, in a measure, for any falling off in our congregation. The sales of Bibles & Testaments for the present year have been, in the city of Sivas, with one exception greater than in any previous year. Hundreds of men in this city read the Bible, admit the errors of their Church, & are (intellectually convinced of the truth, but nothing more." //

I have been encouraged by the good news from Broosa. The union of Nicomedia & Broosa I am sure will be found a wise one. I am confident no Missionary family ought to be done. The brethren at Marsovan I see fear a rival school at Broosa but I anticipate nothing of the kind. A good letter has come from Mr. Green assuring us that the Bithynia association of Native Preachers are in hearty sympathy with the Missionaries. Such news will do a great deal towards keeping our helpers in sympathy with us. I know not what action the Mission will think best to take in reference to Sivas. I ought not to be left here alone. If Dr. Milne comes it will be as a physician. It will of course be pleasant to have him here but it will in no wise obviate the necessity of another Missionary. The work imperatively demands a Missionary acquainted with the language who can at once assist me. Shall we not have the pleasure of seeing you in Turkey before long?

Yours most truly

Wm. W. Livingston

Sivas, Dec. 17. 1867.

Rec'd Feb. 7. 1868

ackd March 27/68

Sivas. February. 11. 1868.

Rev N. G. Clark D.D.

Dear Brother,

Our friends at Andover are asking if Miss Tracy could be useful here. It seems she has made up her mind to offer her services to the Board, provided we approve of the plan. Mrs. Livingston & I have frequently spoken of her coming here & wished she might think it her duty to do so. but have never proposed it to her for the reason we would have her come if she come at all because she thought it best and not because we wished it. Judging from the tone of Miss Tracy's letters the matter has been carefully considered by herself & her friends. We have written her fully of all the disagreeable things she must meet with in this country, so she will not be taking a step in the dark. It seems to me she might be very useful here & I most heartily approve of her coming. I need not take time to mention the ways in which she can labor here. Mrs. Livingston with her four children can of course do little more than look after her family. She now goes to the girls' school, takes charge of prayer meetings &c. but she ought not to do it & cannot for any length of time with any due regard to her health & the wants of her family. I hope Miss Tracy will be able to come soon. If necessary I might meet her at Constantinople. I know not what Missionaries are coming during the Spring & Summer It might not be impracticable for her to come to Constantinople alone. The Wests & Bryants left us on Wednesday last. with the intention of remaining at Marsovan until Annual Meeting. They ~~left~~ went thus early as Dr. West's professional services are required at Marsovan at the same time they are necessary for Mrs. Bryant. Had Dr. West, before disposing of his furniture, known of Dr. Milne's intention of returning to America, I think, he could have remained here until there was a physician to take his place. We shall be very impatient for Dr. West's return & I trust no consideration whatever will induce him to remain in America // I mentioned in my last ~~letter~~ to you that I was about to visit Gurun. I returned from there some ten days ago, after an absence of a month. I saw much to encourage me in that part of our field. Had we efficient native preachers to send in that direction, we could gather large congregations & schools in all the villages. At one large village, on the road, where we have from time to time, on our way to & from Gurun, sold Bibles, Testaments, & Spelling Books, I had a most interesting visit. No sooner had I reached the edge of the village than I was recognized, & the people came in crowds to welcome me & ask for books. I found dozens of men & boys learning to read, & my room was filled the evenings I was there with as eager pupils as I have ever seen. ~~Would~~ Had my duties ~~have~~ permitted, I should have spent some days with them; but ~~-~~ this was impossible, & I could only commend them to God, praying him to send a teacher, which they so much needed. At Gurun I was visited by most of the leading men, Turks as well as Armenians. The week of prayer was observed with a good degree of interest, & the congregations on the Sabbaths steadily increased. I had scarcely a minute to myself the whole time I was there. From morning to night my room was crowded. Many came to me in private, who had not the boldness to be seen in the chapel. Numbers of books were sold, & the brethren showed a commendable zeal in giving for the support of a preacher.

For the first time, men came to me of their own accord, bringing their subscriptions. I am waiting impatiently for the preacher from Harpoot to go to Gurun. It has been a most bitter disappointment that he could not be there this winter. I was assured, over & over again, & my own observation confirmed the statement, that there are at least 150 houses in the city of Gurun, which who would this winter have declared themselves Protestants, had there been a good native preacher there. There are men who have no faith in the Armenian religion; many of them never go to the services of their church; still they are not infidels, but earnest inquirers after a religion which will meet their wants. Some come together by themselves to read the Bible & talk on matters of religion. Could they once [illegible] a preacher capable of instructing them, & who was to remain with them, there is no question in regard to the course they would take.

My great fear is that the time for reaching them will pass before the preacher will go there. We have encouraging news too from Zara.— More than 60 pupils in the school & a large attendance at chapel on Sunday.

"I am sorry I cannot report progress here, in Sivas. Matters here are much as when I last wrote you." There was a good attendance at the meetings during the Week of Prayer, but since their close the prayer meetings are much as before. I am afraid the preacher must leave for want of sufficient support. Mr. Parsons proposes that the church at Baghchejuk give him a call & I approve of it in hope it may stir up the people here to give him proper support. I hardly know how I could get along without B. Horootune now I am without associates.

Sivas is such an important center it must not be given up. Were I to look simply at the city itself there would be little inducement for me to remain or to urge other Missionaries to come. As it is there should be a strong Missionary force here. It will be poor economy for the Mission to leave one Missionary here. Never before looking at the whole field, was there so much work for a Missionary stationed at Sivas, as to-day.

Yours most truly

Wm. W. Livingston

Sivas. Feb. 11. 1868.
Recd April 6.

Sivas, March. 21. 1868.

Rev. N. G. Clark D.D.

Dear Brother,

In my last letter I mentioned some of the things we had to encourage us at our out-stations especially at Gurun from which I had just returned at the time of writing. You will rejoice with me that these favorable indications still continue. Since my return from Gurun I have received very kind letters from the brethren there, one man inclosing three months subscription for a Preacher of whom they have only as yet the promise. I know no better test of the stability of our work than the readiness of the people to give for the support of their institutions & therefore every indication of progress in that direction gives me great joy. I reached home on Wednesday from a visit to Zara & am able to report a good work there. Zara, as you may remember, is on the Kizil Irmak, ancient Halys, 36 miles north-east from Sivas. It is the residence of the Governor of the district & contains some 600 houses about 200 of which are Armenian. The road from Sivas to Zara is in summer a very pleasant one. Winding along the banks of the river; through cultivated fields with numerous villages on every hand, here & there giving glances of the lofty ranges of barren mountains in the distance standing out in bold relief from the green valley of the river, it presents a scene rarely equalled. At this season of the year however it has little that is attractive even when the weather is fair & the snow not deep. (Owing to the great quantity of snow which has fallen the past winter, & a violent storm ~~both~~ while going & returning, I not only found the journey uncomfortable, but even dangerous. We at one time lost our road, & wandered about an hour or more in the snow, in the midst of so fierce a storm that we were unable to distinguish objects two yards in advance of us. It is difficult for those unacquainted with the roads in this country to form any adequate idea of the danger to which we are exposed in travelling, in places where the snow falls so deep & storms are so sudden & violent as on the high table lands about Sivas. ¶ #Pleasant Change – The School. Zara, as you know, is one of our oldest out-stations, but for want of suitable helpers, it has, in common with other places in our field, not been cared for as it ought to have been. During the last eight years, there has not been a Preacher there more than a fourth of the time. And in the Autumn, when I took a helper there, I found the people so much discouraged, & seemingly indifferent to every thing good, that I left them with a heavier heart than I have words to describe. But mark the change in four months & a half! Last week, there were 78 pupils, 11 of them women from 25 to 50 years of age. All these women are making good progress, & several are already able to read fluently in the Bible. With one or two exceptions, ~~those~~ of old & infirm persons, all the Protestants are now able to read. The Armenians, too, are taking steps to make their schools more efficient, & already have a large number of girls under instruction. They see that ~~their~~ girls will learn to read, whether they wish it or not; & so it has become a matter of policy to encourage them to go to their own schools. There were 50 at the Saturday evening prayer-meeting, ~~&~~ though the evening was a very unpleasant one, ~~too~~

On Sunday there were 150 in the Chapel, a room 13~~x~~ by 26 feet. On Monday there was ~~the~~ an examination of the school, at which all the scholars, together with many of their parents & other friends, were present. The pupils all acquitted themselves with great credit. One class was examined in Genesis & the Acts of the Apostles, & exhibited a familiarity with the contents of those books that would do honor to the members of any Theological school. Indeed I have heard Theological students pass a much poorer examination on the same subjects. ¶ A Promising Pupil. "The helper said of one young man, who stood up to read, "It seems ~~is~~ a miracle, ~~to see~~ the way this man has learned; a month ago he did not know a letter of the alphabet"." And so it seemed to me, as I heard him read in a full, clear voice from the most difficult parts of the Epistles of St. Paul. This man, too, had not been a regular attendant at school, but had learned to read while working at his trade as a baker. He is a Greek by birth, & expresses great desire to acquire an education that he may become a Preacher to his own people. I have hope that he will be a suitable candidate for the next class in the Theological School; but Entirely dependent upon his labor for his daily bread, he must have assistance in order to prepare himself for the ministry. // Is there not some one who would be glad to avail himself of the privilege to contribute directly for the support of one who is seemingly so anxious to labor for the spread of that truth which we profess to hold so dear? / It is not our plan to take up men & educate them without any exertion on their part. We only aid men when we have good reason to know they are ready to do all they can for themselves if they are able. And this too is a principle we strive to carry out in all our Missionary labors, assisting only those who are ready to assist themselves. Our first question to one when he applies to us for help is, what can you do for yourself? So whoever may give to this or any other object pertaining to our work may be sure we shall strive to have their contributions go only to deserving persons.

This examination cannot fail to have a most salutary influence upon the entire community. Its great benefit will be in showing the people, that at our schools the children not only learn to read, but understand what they read. Several Armenian gentlemen, who stopped to speak with me after the examination, said, The difficulty with us is, not that we do not send our children to school, but that they do not understand any thing of what they pretend to learn.

I urged the matter of self-support upon the people as strongly as possible, & succeeded in getting them to assume a little less than a fourth of the Preacher's salary, from the time of his going there. This however has all to be borne by not more than six men & I assume no responsibility whatever about it. I do not know that under present circumstances we could expect more from them. I shall watch my opportunity & at the earliest practicable moment require a tuition from the pupils. It is a great step in advance to make them pay for their books & a good many have been kept away because we require it: that principle well established & the advance to a tuition will be comparatively easy. As yet, there is no especial manifestation of the Holy Spirit's work & there is only one man of whom I have hope that he is a Christian. The Greeks I have

P. [illegible] Yozgad 5. 1. 1868

mentioned does not belong at Zara; he is only temporarily there. I cannot however but believe there is a rich blessing in store for that place & soon many will be found who will esteem it a privilege to give of their means for the support of the institutions of the Gospel. I ought not to omit saying a word about the morals of Zara, for without knowing something of the depths of degradation into which the people have fallen you cannot well understand the difficulties we have to encounter. Morality is at a lower ebb there than I have ever seen elsewhere. Common decency forbids me to mention sights that meet ones eyes at every step in passing through the streets. The language of St. Paul, in the first chapter of Romans, when describing the sins of the Gentiles, may to-day be applied, to the very letter, in enumerating the sins of Zara. It is indeed "the very seat of Satan".

I have noticed a suggestion in regard to the union of Sivas & Cesarea fields. It does not seem to me that such an arrangement would be a practicable one. The combined fields would embrace an extent of territory too large to be cared for to the best advantage from any one point in that field. This I am sure must be evident to any one who has travelled through this part of Turkey. I have no doubt the best interests of our work demand a strong Missionary force at the points we now occupy in this part of the mission — Sivas, Marsovan & Cesarea. I hope before long to send you a ~~carefully~~ prepared map of the Sivas field which shall embrace so far as possible all its villages. When I commenced this letter I had in mind to say something about Missionary physicians as that matter is now, as you know, attracting some attention in the Eastern as well as in our own Mission. Until my daily intercourse too for more than seven years with a physician who has devoted his whole time to his profession would perhaps ~~warrant~~ warrants me in expressing a pretty decided opinion in regard to the subject. But I have already written at such length I will only say it seems to me very desirable that Dr. West should return at his earliest convenience. No native physician can fill his place & certainly no class of people need a good physician more than Missionaries in a foreign country & often in an unhealthy climate. It is to be regretted there are not good native physicians in Turkey but so long as that is the case, the highest usefulness of the Missionaries will demand Missionary physicians who devote themselves to their profession. I hardly know what to say about Sivas more than I have said in previous letters. It now seems pretty sure the Preacher will go away soon. My position will then be a most trying one. In fact his going ~~is~~ almost necessitates that of the Missionary's going also. Of course the people would like nothing better than for the Missionary to be their Pastor & while he will do this they will take no steps towards supporting a Preacher or Pastor. I have labored with them in public & private until I can do nothing more. The progress at our out-stations greatly encourages me, but the constant anxiety which the state of the work here in Sivas gives me & has given me for a long time is such that I can scarcely hope alone to bear up under it for any great length of time ~~[illegible]~~ Pray for me that I may have grace to temper all needed firmness with a love & affection which shall show to this people I have no other desire than their temporal & eternal wellbeing. I wrote you some weeks ago in reference to Miss Tracy. I hope we may soon hear she is on her way to Sivas.

Yours most truly

Wm. W. Livingston

Sivas, March 27, 1868.

Rec'd May 8.

[illegible] K.A. 1

Sivas, July 20. 1868.

Rev. N. G. Clark D. D.

Dear Brother,

I have been greatly disappointed that no arrangement could be made so that an experienced Missionary should be sent to Sivas. Though Dr. Schneider writes me he has not fully decided between Sivas & Broosa. it seems pretty sure he will go to the latter place. Considering his age & former residence at Broosa it is not strange he should prefer to go there instead of coming to Sivas. His age & experience would give him great influence amongst our people & so relieve me of an amount of anxiety that that no new Missionary can. As it seems now I must fall back on a new man for help. I have written to Rev. Austin Hazen sending the letter open to you. You may know reasons why it is not best he should be sent as a Missionary I therefore leave it at your discretion to send him my letter or not. It seems to me he would make a good Missionary his experience as a Pastor has been qualifying him for that kind of work for which a Missionary is especially needed in this field. You will remember he has a readiness ~~good facilities~~ for acquiring language. His age too is not such as to be an objection, on the contrary the people will regard him with more favor than they would a younger man. If I mistake not he is about 32 years of age. I suppose the reasons which prevented him from offering his services as a Missionary when he finished his studies no longer exist. His mother was then in a measure dependent on him which is not now the case if I am correctly informed.

We had a most delightful visit with Mr. Schauffler and Mrs. Andrews as they past here on their way to Harpoot.

Mr. Schauffler would remain here for a time on his return were it not just the season when no one scarcely is to be found at our out-stations. Had he been a month or so later he could have been of the greatest service but his time is too limited to admit of his staying until it would be advisable to visit our out-stations. I hope Mr. Herrick will come with his family & spend a month with us before his return to Cons'ple. The congregations are very good here at Sivas for the summer. I can do but a small part of the work that is pressing upon me. I sometimes feel as if a station might as well be closed as to have but one Missionary. We are hoping every day to hear of Miss Tracy's arrival at Cons'ple.

In great haste Truly yours Wm. W. Livingston open to you. You may know reasons why it is not best he should be sent as a Missionary I therefore leave it at your discretion to send him my letter or not. It seems to me he would make a good Missionary his experience as a Pastor has been qualifying him for that kind of work for which a Missionary is especially needed in this field. You will remember he has a readiness ~~good facilities~~ for acquiring language. His age too is not such as to be an objection, on the contrary the people will regard him with more favor than they would a younger man. If I mistake not he is about 33 years of age. I suppose the reasons which prevented him from offering his services as a Missionary when he finished his studies no longer exist. His mother was then in a measure dependent on him which is not now the case if I am correctly informed.

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In great haste truly yours Wm. W. Livingston

Rev. W. W. Livingston.

Sivas, July 20. 1868.

Rec'd Aug. 25.

ackd Sept 1

Sivas. Oct. 22. 1868.

Rev. N. G. Clark D.D.

Dear Brother,

Your letters of June 24 & Sept. 1 were duly received. Miss Tracy reached here Sept. 5 in company with the Herricks. Mr. Pettibone having brought her to Marsovan thus saving me the journey to Samsoon. I went as far as Tocat to meet them. It being desirable for me to make a visit there at that time. Miss Tracy was a good deal fatigued by the journey but seems pretty well rested now. I need not attempt to tell you how much good it has done us seeing her or how much benefit we expect to derive from having her with us. We had a delightful visit with Mr. Schauffler Mr. & Mrs. Andrus as they passed here on their way to Harpoot as also with Mr. S. & Miss West on their return. We regretted exceedingly that Mr. S.s visit was not a little later that he might have gone with me through our field. As he was here just in the heat of Summer such a tour would have been labor thrown away; the people at that time being out in their fields & vineyards. I am glad Mr. S. went to Harpoot. It seems to me he formed a very correct estimate of the work there & his visit too gave him fresh courage for the hard task he & his associates have before them at Constple. We had a good visit too with the Wheelers & party of whose safe arrival at Harpoot you will probably have heard before this reaches you.

The Herricks left us on the 5 for Constple going by way of Cesarea. During their stay here Mr. Herrick & I went over almost our entire field & I presume he will write you his impressions of what he saw.

The people where we went had no intimation of Mr. Herrick's coming & he saw things as they are really going on from day to day. In one letter I spoke of Tocat as by far the least hopeful place in our field. I am happy to say there has been some progress there of late. The Church & community have made commendable effort in raising their part of the Pastor's salary; the attendance on the weekly prayer-meetings has increased & a better spirit seems to pervade the community generally. The Church at Yozgat has given the Pastor a call & I hope this may have the effect to stir up the people to still greater efforts for themselves. Much as I regret to have the Church at Yozgat without a Pastor I cannot think it wise for the one at Tocat to accept their invitation & I do not think he will. Should he go at this time when the people are making so much ~~so much~~ exertion to raise his salary they would be quite discouraged & I should have no hope for the place. The principle of assisting those who try to help themselves is especially applicable to Tocat just now.

To Pastor Michaiel more than to anyone else is due the progress of the work in Tocat. When a fourth of his salary was thrown upon the people I had little hope they would pay it & some fears they could not even if they made the attempt in good faith. There was however a principle involved & I thought it better they suffer than the Mission longer delay taking a step which the work as a whole seemed to demand. No one could have entered into the arrangement more heartily than the Pastor, & the result is the people have come up to what was required of them. First of all the Pastor had set his people the example of giving. He it was who gave the first money at Harpoot when it was proposed the native Churches assume the support of the Theological School there, & this year I had the pleasure of sending to the treasurer of the Evangelical Union 300 ps from him for the same purpose. Apart from Pastor Michaeil's influence at Tocat it is especially desirable the reason that I may have his aid in carrying out plans of labor in other parts of the field. Whilst I have hope our other helpers are good men there are none of them upon whom I can rely for help as I can upon Pastor M. Though a quiet unassuming man he makes his influence felt wherever he goes & instead of like too many falling at once to the level of those with whom he is thrown brings them up to his level. There has recently been an addition of some 16 heads of families to the Prot. community at Gurun. The people are pleased with the Preacher who has just gone there & are paying 100 p. per month of his salary of 275 p. & 25 p. towards the school. Were there a sufficient Missionary force here so we could press the work as it ought to be the community would soon assume the entire support of their Preacher & school.

There is nothing of especial interest at the other out-stations. I have made arrangements to occupy three new places the coming winter & hope to have the men in them the last of Nov. Our recent visit to Karahisar impressed me more than ever with the importance of occupying that place. The city contains about 1100 Armenian & Greek houses; an hour to the north is the village of Tomzara with 200 or more Armenian houses while four hours to the south is the plain of Akcha with 60 villages of which at least 13 of the largest are entirely or mainly Armenian. These villages are all of easy access from the city & between the plain & city & to the north of Tomzara is a large Greek population.

This whole region is the most thickly populated part of our field & one for which we have as yet done nothing. It will be worse than useless to send other than a first class Preacher there & if I had such a man to send it is so far from Sivas (30 hours & a bad road) that alone I could do little towards caring for it in such a way as the interests of the work would imperatively demand. At present there are three Protestants in the city, others are friendly & would come to the meetings so there would be a congregation at once. The way in which the Turks of this region regard the Christians, especially the Armenians, is noticeable. Every where we heard the same story from the Turks - that they used to be rich & the Christians poor but ~~that~~ now every thing has changed & all their property is going into the hands of Christians. Though the Christians here as every where complain bitterly of their poverty my observation leads me to believe that what the Turks say is true. that the Christians are gaining in wealth & influence as compared with them. This I regard as an important fact & one that ought to have much weight in estimating the influence the Protestant Armenians are to have on Mussulmans. On the plain of Abchar not far from the head waters of the Halys & near the Lycus we passed the ruins of Nicopolis. Its site is now occupied by an Armenian village of some 150 houses. A noble aqueduct with here & there a pile of rubbish & a broken marble column is all that remains of a city founded to commemorate one of Rome's great victories. As the site of this city is not correctly given on the maps I have seen I was unable at first to identify the ruins. a little research however showed me plainly enough what they are.

Here at Sivas so far as the nominal Protestants are concerned matters are much as at the date of my last letter. a few are inclined to do something for themselves but the majority are indifferent. Of late a good many new men have come to our Sabbath services & there is an increasing interest in the weekly prayer-meeting for women. The school I regard as in a better ~~state~~ condition than ever before. It has been a hard struggle to get tuition from the pupils & for a time it seemed if I adhered to the principle the school must stop for want of scholars & so. I determined it should if the people persisted in refusing to pay. The tuition was put so low it was folly for anyone to say he could not give it provided he made the proper effort. There is now a school of some 25 pupils with the principle established that no one will be admitted who does not pay. This is at least one step in the right direction.

It is to me a matter of regret I have not been able to carry out the rule of the Mission to the letter & get one half of the Preacher's salary from the people. The rule was adopted with my full approval & I know not what more I could have done than I have to bring the people up to it.

My feeling has been that under no circumstances must Sivas be given up & while striving to act in accordance with the rule of the Mission have endeavored to take no step which would necessitate such a course. The church I have practically ignored & have told the people I would assume the subscription of one man who has died & of one or two others who are away & any who refuse to pay as they promised with the condition I would no longer recognized them either as Protestants. And this is the principle upon which I am endeavoring to act — paying no regard to the Church but treating the whole people as a community simply. I recognize only them as Protestants who give as they ought. In this way I hope to bring about a better state of affairs. As you know for a long time my work here in Sivas & at Tocat has been undoing - pulling down & trying to find a foundation upon which to build. A harder position I cannot well imagine than the one in which I am placed. It has only been the hope I was soon to have help that has given me courage to struggle on. It did not seem to me quite an equable distribution of forces to send two new men to Erzroom whilst I was alone, not but what I would have three men there, I would however had one come here & the third sent to Erzroom when other men are found. Still I am willing to accept Mr. Wheeler's explanation that the two men supplemented each other so well it was not best to separate them &c, & hope it will be an additional reason for sending two new men to Sivas. It is no use for me to attempt to get Mr. Barnum here, the Harpoot brethren are decided he must remain there. I was glad of Mr. Herrick's help & it would be pleasant to have Mr. Barnum here for a time, but really that is not the kind of help needed. Men are needed who shall feel this is their field & that here they are to remain & labor. I am not willing to stay here long alone for I do not believe any one man can care for this field. I think I see clearly what ought to be done in order to have the work a success & alone I am powerless to do it. Sivas needs & must have three Missionaries one of whom shall speak Turkish that he may transact all necessary business with the government & be able to have free intercourse with the Turks generally. Arrangements too should be made, either by purchasing or building houses, that these families may be near each other.

It is proposed to form a Union of Churches in this part of the Mission similar to the one in the Eastern Mission & a meeting is called next month at Marsovan at the time of the Commencement to take the preliminary steps.

It is a matter about which I have thought a good deal. If I mistake not some two years ago I expressed the hope to you such a Union would be formed. From further experience I am led to believe that with the Churches in their present state it would be productive of evil rather than good. As I have suggested to the brethren at Marsovan & elsewhere a better plan as it seems to me would be for the Missionaries in their several fields to call their helpers together & endeavor to infuse a right spirit into them by getting them into sympathy with the Missionaries & with each other & thoroughly in earnest in the matter of having the Churches independent of foreign aid. This accomplished I see much good would result from such a Union as is proposed. But until it can stand alone or is in a fair way to do so, it will only be an additional weight to the burden already pressing upon us.

I hear nothing from Haven. Week before last the Post from Const'ple was robbed & all our letters destroyed. I fear there may have been a letter from him amongst them.

Yours most truly

Wm. W. Livingston

Rev. W. W. Livingston

Sivas, Oct. 22. 1868.

Rec'd Nov. 30,

Ans. Dec 1.

W

"Sivas, Dec. 28. 1868.

Dear Doctor,

We were very glad to get your letters by last post telling us you are intending to be with us again next summer. Of course we can hardly expect you will be as glad to get back as we shall be to see you. The past year has, in some respects, been the hardest one in my missionary life. I have been ready at times to give up in despair and say it was no use to do any thing more for this people. I know very well when I have such feelings they are not what they should be and come from comparing our Protestants with our idea of what they ought to be rather than with what we ought to expect from those coming up from the depths of degradation to which the masses of the people have fallen. To day I have been making out the tabular view for the year. I am able to report "from Tocat contributions to the amount of 1.437 ps. last year we reported 356 p. which was a large advance on any previous year. There is an increase too in the congregation. At Gurun there are 33 heads of families in place of 14 a year ago. I think I told you I had put 125 p. per month upon them. At Zara too we report progress in every particular. One of the Marsovan students, Dikson of Divrik, has gone to Korahissar. I have had one letter written just after his arrival. He had been most cordially received and was pleased with all he saw of the place. From what I saw then in the autumn I have great hope of the place. I have not heard much yet from our young men at the villages but trust they are doing well. Here at Sivas so far as figures are concerned there will, perhaps, be a little falling off from last year but on the whole it is a kind of loss that is real gain. × × × We hear nothing more about associates. I hope we shall have some and of the right stamp too before long. × × ×

Here comes a letter from Gurun with good news about the work there. New scholars coming to school and more interest amongst the people than ever before. Notwithstanding all the discouraging things here in Sivas looking at our whole field the work was never so promising before. The great need is a sufficiently strong missionary for us to look after it properly. We do not wish to hurry you too much about coming back but I will say we are exceedingly anxious to have you with us again. Come as soon as possible that we may have help in the great work so rapidly opening up in our field. * * *

Love to you all

Yours very truly
Wm W. Livingston."

Livingston Co

Dr. Meek

Sivas, January 4. 1869.

Rev. N. G. Clark D.D.

Dear Brother,

I am just making out the Annual Tabular View for 1868 & find with the exception of the City of Sivas, where the figures will show in some things a falling off, that I report advance in every direction in our work. The most marked progress has been at Tocat & Gurun.

At Tocat the contributions of the brethren amount to 1.437 Piasters against 356 for 1867 & that sum was a large increase in comparison with any previous year. More than what is now reported could not, perhaps, be reasonably expected from that community embracing only ten males over 21 years of age & one of those a pauper. There has been a slight increase in the congregation on the Sabbath & a marked increase in the attendance on the weekly prayer meeting, the average falling but little below that of the Sabbath audience.

Although Gurun was without a Preacher until the last of July the community has steadily gained in numbers & now embraces 33 heads of families in place of 14 at the commencement of the year. A letter just received from the Preacher there reports some religious interest.

One of the Marsovan students has gone to Kosahisar for the Winter where he has been well received & writes hopefully of the work. Two other students are in new places, so we have now eleven out-stations manned, four more than last year.

Figures simply do not give an adequate idea of the progress we have made.

In Sivas for instance what is seemingly a loss is in fact a real gain, a getting rid of those who have been an obstacle to the successful prosecution of our work.

Whilst to say that at Tocat there has been an advance of four fold in the matter of giving & a slight increase in the congregation by no means indicates to its full extent the change which has come over that community.

The little that has been accomplished the past year will serve to show what might reasonably be expected were there a missionary force here adequate to the wants of the field. You understand so well the necessities of the Sivas station that I ought not, perhaps, to trouble you with another word on the subject, but pardon me if I am over zealous in this matter.

That I always have done all I might or what was best to be done I do not pretend to say. I have tolerated many things prejudicial to our work from feeling of sheer inability to assume more care. This much I can say I have tried conscientiously to carry out plans which if fully realized would show results that might well gladden our hearts & the hearts of all those who sympathize with us.

Many times I have been ready to give up my work in despair not because I had lost faith in the success of the missionary work prosecuted as that work ought to be prosecuted but because I felt myself wellnigh powerless to bring this people into such a position that I could have reasonable hope God would bless them. In saying this I do not distrust the power of God or forget upon what the success of our work depends, but all my experience leads me to the belief that we have no right to expect his blessing only as we employ the proper means to secure it. Did I believe the Christians of America who have sent us abroad had done all they might to reinforce us I should feel differently as it is I must think sadly. At least, with us will they share the guilt which God may attribute to his people for the slow progress of his work. I regard this people much as I should farmers dependent on the harvest they may gather for their sustenance during the winter but failing at the proper time to till & sow their fields. True God is all powerful & without the turning of a furrow or the scattering of a seed by the hand of man might cover the fields at harvest time to wave with grain. Do I distrust God in thinking such is not his purpose? Ought I to have more faith that God will arouse this people to use the means by which his blessing is to be secured? So I shall when those to whom ~~to whom~~ the superintendence of the work of their evangelization is committed are no longer recreant to their duty.

Only two new men are required for this field. Am I wrong in thinking the Churches recreant to their trust so long as this want is unsupplied however much they may pray for me & lament my want of success. Is there not a strange inconsistency between the words & actions of the Churches connected with the American Board? I read of the thousands of Christians gathered at its last Annual Meeting, of their ~~interest~~ enthusiasm in the cause of Missions & still am left alone. Why? Because not even one suitable man can be found to come to my assistance.

We are glad to know the Wests are intending to be with us again next Summer. I have written to the Doctor urging them to return as soon as possible, a request in which I am sure you will join. The Missionaries at Cesarea would like much to have the Wests with them. There can be no question however but Sivas is the place for a Physician who is to care for the Missionaries in this part of the mission. The coming of the [illegible] will, for obvious reasons, by no means remove the necessity we have for reinforcement. Send us no man who is not ready to do his utmost in urging the people to support their institutions. I would rather be alone than have such an one.

Others have written you of the formation of the "Union" & the ordination of B. Avedis as an Evangelist at Marsovan. That ordination I regard as a great mistake. So long as the Missionaries will do the work of Pastors or ordain & pay Evangelists to do ~~that work~~ it so long shall we fail to establish our work on any sure basis.

We are all in tolerable health. Miss Nay seems to enjoy herself here & adds not a little to our comfort.

Yours very truly,

Wm. W. Livingston

Sivas, Jan. 4. 1869
Rec'd. Feb. 18.
Ans. March 11.

Sivas, March 17. 1869.

Rev. N. G. Clark D. D.

Dear Brother,

You will rejoice scarcely less than I do that at length I am able to write of progress in our work, even in the city of Sivas. We have struggled on here so long & seen so little to encourage us that we can hardly believe we are now amongst the same people we were with a year ago. I almost hesitate to write for fear the whole thing is an illusion. I will however give you some of the facts & you may judge for yourself if we have not reason to believe there is to be a work in Sivas & that too soon in some way commensurate with the labor expended in past years.

The special interest dates from the Week of Prayer. There are now two weekly prayermeetings, apart from the one for women, with an attendance of from 20 to 30, in place of one last year, at which rarely more than three persons were present. The Preacher has reduced his salary from 400 to 360 p. per month thus giving a tenth of his income, & in a stirring sermon taken the ground that it is his duty to look to the people for his pay, & their duty to support him. Only a little while ago, this same man thought he ought to have his salary increased, & have the Missionaries pay it all. ~~too~~

The people have had harmonious business meetings, appointed a committee to look after their affairs, & adopted strenuous rules in regard to the Protestant community, & so far carried them into effect as to reduce their number to 69 souls, 66 apart from the Preacher's family. Of them 22 are adult males & three so poor as to have received within a short time assistance from the others. They will now pay 160 p. per month to the Preacher bring up what they are indebted to him for the past two years some 500 p. besides providing for their incidental expenses which in justice it ought to be said ~~are~~ much larger than those of any community about them. The Winters here are so severe that the expense for fuel to warm the chapel amounts to a considerable sum.

One man gives 50 p. per month, another 15 p. who only a few months ago flew into a rage at me because I tried to have him pay 30 paras 3/4 of a piaster for one of his scholars. Heretofore every business meeting has ended in a quarrel & it has been the standing reproach of the Protestant community that it reckoned amongst its members the worst men in Sivas.

I am far from believing every thing here is now as it ought to be, apart from the Preacher & one or two others I doubt if there is a Christian - regenerate person in the community, there will yet be much of the same thing as in time past to try our faith. We have however made a long step in the right direction. I rejoice not only for Sivas but for our out-stations. A work in Sivas is essential for a work in the villages about it. Sivas is the center from which go out influences for good or bad over our whole field. It has been impossible in years past to secure any hold in villages near the city & as a general rule our work has been prosperous just in proportion to its distance from Sivas.

The sales of Bibles & Testaments are large this Winter as compared with those of former years & what is more have not been confined exclusively to the nominal Christians. Since the first of January 17 parts of the Bible have been sold to Turks in this city. We have sold a good many Turkish ~~books~~ Testaments before but so far as I am aware none to Turks, they have been bought by Armenians for the purpose of learning Turkish.

Most of the Turkish books were sold at the doors of the Mosques as the people were coming out from prayers. The first day one of our young men went to the mosque with books the Armenians in the market place set up a laugh of derision & followed him as they said to see the Prot get a sound beating but to their surprise no insult was offered him & a member of the Mejlis was among the first to buy a copy of the Gospel of John.

I place the distribution of the Bible - not free but by sale at such a price as to be within the reach of all - before every other means for the prosecution of our work. I can labor for anyone who will read the Bible. in this country, at least, no person gives his money for a book he does not read, but I have no hope of one whom I cannot persuade to read the word of God. I would as soon preach to a stone as to a man who will not read the Bible, only as I have hope I may convince him to do so.

I am sorry to say the people of Tocat have fallen off some 300 p. or more on their subscription of last year. And what is saddest of all is that it has mainly been brought about through the influence of a man who was formerly a trusted helper & who no doubt now would be as friendly as ever had I seen fit to have given him a large salary. As it is neither practicable or desirable for the Pastor to leave I have told him to ignore the Church as the only way in which I could continue my part of his salary. The thing of course will not ~~continue~~ rest in this way but for the present it is the only course to be taken.

The work is going on at the other out-stations as well as could be expected. Several of the brethren at Zara have formed themselves into a society for selling Bibles & laboring in the villages. They go two & two on Saturday returning on Monday. The student from Mosevan who went to Kozahissar has sold a good number of books & judging from his letters we have not overrated the importance of that place as a centre for Missionary operation. Of the three students who came to this part of the field two did not succeed in securing much hold on the people to whom they were sent. The other Nohabed of Gurun of whom I have made mention in previous letters as a ~~promising~~ young man of promise, did a noble work such as no one else in our field has accomplished in the same length of time. I sent him to the village of Mangilick 15 hours from here whose inhabitants are regarded as the most ignorant in this part of the country & where there is a Monastery & Bishop. A Bible however had been sold there & a few men expressed a desire to learn how to read & so I was sure something could be done but the results have exceeded my expectation. The whole village has been thoroughly aroused. Two Bibles, nine Testaments 19 Tract Primers were sold & 25 men & boys taught to read in the space of three months. Were there helpers with the faith & zeal of this young man to send into the villages about here I should hope to live to see the day that all the interests of Christ's kingdom in this field might be safely intrusted to the hands of the native Christians.

Your letter of Dec. 1st. was duly received I am trying to take things as easily as possible & think I am succeeding in that respect better than I once did.

I wrote to Dr. Riggs as you suggested but there has not yet been time for an answer. We are rejoiced to know the Wests are hoping to get off by the first of May & sincerely trust nothing will detain them later.

Could you find time to write a few words to the Brethren here & the Pastor at Tocat telling them the Officers of the Board appreciate the effort they are making to bring the people up to their duty the effects would be good I think.

Yours most truly Wm. W. Livingston

Sivas, March 17. 1869.
Rec'd Apr. 26.
Ans May 21

Sivas. March 30. 1869.

Rev. N. G. Clark D. D.

Dear Brother,

Dr. Riggs writes me in his opinion Sivas has the first claim at present on any one newly joining the Mission & thinks his son would be gratified if assigned to Sivas. This in connection with the vote of the Mission last year gives me reason to hope he will come here. We learn through Dr. West there is hope of securing another new man for Sivas to come as soon after Riggs. We hope the two will come if suitable men. That will give us all the Missionary force this Station requires & put us in a position in a little time to push the work in such a way as to show great results.

The student who went to Karahisar for his vacation, came last week, on his return to Marsovan. He gave a good account of his Winter's work, & as he sold books to the amount of more than 1000 piasters I am sure we have secured a hold not to be lost in K. & the villages about it. There was an average attendance of 12 on the Sabbath services during the whole time the Helper was there. The people make a strong appeal for a Preacher, & express a willingness to do what they can for his support. At present there is no one to send them & I know not that for the next two years we shall be able to do more than send them a student from Marsovan during the Winter vacation. The Kuzzlebash Koords too, are again making strong appeals to have teachers sent amongst them.

~~Sunday~~ Sabbath before last, seven were present at our services, & certainly I have never seen more attentive listeners. Making all due allowance for Oriental deception, which I have come in a measure to understand, I cannot but believe these men have a desire to know what the Bible teaches. Some of them have now gone so far as to propose to be enrolled as Protestants. Should they take this step, I trust before long we should be enabled to send teachers amongst them, & determine for a certainty if they are actuated by other than worldly motives in making such appeals as they do, saying "Send us teachers, that we may learn a religion of which we are ignorant & without a knowledge of which we must perish." I have long felt that we shall be remiss in our duty until we have found some way of doing more than we have heretofore done for this strange people. I have it in mind, as soon as we have associates, to make a special effort to inform myself of what it is practicable to undertake for these Koords, under present circumstance." //

//"We have sent but one new man to Marsovan this year. I regret that there were not others to go, but I have learned from experience that we cannot be too careful in selecting men for the ministry. In my opinion, even more depends upon the Preachers than the congregations as regards the matter of self-support. Apart from a few of the large cities, the people have not the ability, however much disposed, to pay but small salaries; & unless we can find young men with enough of the spirit of Christ ~~in their hearts~~ to live on the salaries they are able to pay, ~~then~~ I have little hope for the future of our work. I am happy to say, some of our people begin to see this thing in its ~~[illegible]~~ true light. One of them, in conversation with me the other day, brought ~~out~~ very forcibly the idea, that they must have Preachers ready to live as the average of the people do before we can reasonably expect the people to support them. I mention this as one reason why I have hope we are to see a better state of things in this field. The people are coming to regard the work as their own, & one for which they must make provision, ~~to be carried~~ and carry it on without "foreign aid." // I paid our students this winter more than I think they ought to have received & I trust when we are strong here we shall be enabled to keep their salaries at a lower figure.

As I told you in my last letter we have much to encourage us in our work & now in addition the prospect of having associates soon gives us fresh courage. You will give the new missionaries I trust all needed caution about taking care of themselves until they have become acclimated. Great attention should be given to this thing for the first year or two if one is to be in robust health.

We are all pretty well. Mrs Ivey I think is writing you by this mail & will of course tell you about herself.

Yours very truly

Wm. H. Livingston

Sivas, March 30. 1869.

Rec'd. May 3.

Wm?

alh May 21

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Sivas, April 28. 1869.

Rev. N. G. Clark D. D.

Dear Brother,

Yours of March 11 is received. We are glad to know there is a chance of our having associates soon. In anything I have written I have not intended to cast any reflections on you as I well know it has been a source of deep anxiety to you that we have been left so long alone. What surprised me was the churches were so slow in responding to your earnest efforts to secure us assistance. There is little new to report about our work. I leave in the morning for Con'ple. Neither Mrs. L. or I am very well these days. Hope we shall be able to throw off care a little more when we have associates.

Yours truly

Wm. W. Livingston

Sivas, Apr. 28. 1869.

Rec'd May 31.

ack. June 28.

Sivas. Nov. 2. 1869.

Rev. N. G. Clark D.D.

Dear Brother,

Your letter of Sept. 28rd was duly received & I plead guilty to not having written you of late.

My hope has been all the money paid by the Board for Miss Tracy would be refunded & so the whole matter drop without a word from me.

You speak of my approval of Miss Tracy's contemplated marriage & say that the Committee out of regard to Dr. Tracy & my family have made an exception in her case & release her on receiving simply the amount paid for her outfit. From this & other remarks of yours it is plain you regard Mrs. Livingston & myself as thinking Miss Tracy has rendered an equivalent to the Board for the expense it has been at for her. My silence no doubt has misled you in this respect.

As regards our approval of the marriage it has never been asked. Still we have not opposed it nor do we now.

Mr. McCollum I have known for a long time & he has more fully identified himself with our work than any other foreigner I have ever met. All our missionaries in this part of Turkey I am sure will bear testimony to the favors they have received from him.

In many ways he has saved the Board much expense. The people too regard him nearly in the same light as they do the missionaries.

You will readily see how a man in his position taking the stand he has. has been of great service to our work & I am happy to say this much in her favor.

I have thought should the Committee out of consideration of the favors Mr. McCallum has done its Missionaries let Miss Tracy off entirely or by paying back part of the money she has received it would be nothing out of place.

Whatever reduction is made I would have made for that reason & not that Miss Tracy has rendered an equivalent.

Neither Mrs. Livingston nor myself had any thought that Miss Tracy was coming here to marry Mr. McCallum - much less to do so at the expense of the Board - or simply for our pleasure. We understood that she came out as all other young ladies have to labor for the good of this people & it will be a sad day for our work when either the people here or at home get the idea that Miss Tracy or anyone else has come out for other than that purpose.

The condition of affairs at Constantinople affects us but very slightly in our work. For the most part our people know the leaders in the troubles at C. are bad men. I have just returned from a tour of a little more than a month & am off to-morrow for Tocat. There is much to encourage as well as to discourage throughout our field. Hope soon to write you at length of my tours. Our new associates are getting settled in their homes & taking hold of the work in the right way.

Truly yours in haste

Wm. W. Livingston

Sivas, Nov. 2. 1869.
Rec.
Ack'd Febr.

I hereby certify that the impaired state of health of both Mr. & Mrs Livingston is so serious, and has been of so long continuance, as to lead me to recommend their return to America without delay. By so doing there is a fair prospect of a restoration of health and strength, and, in due time, of their return to their missionary labors among us with renewed energy and vigor.

H. S. West M.D.

Marsovan March 22d 1870

Const. Ap. 11th 1870

Dear Dr. Clark.

The request of Mr. Livingston, accompanying this certificate, that we authorize his starting for America without waiting for word from Boston was unexpected but it was in such urgent terms that, endorsed, as it is, by so competent & weighty an opinion as that of Dr. West, we thought best to accede to it, & have so voted today. He will leave here, with his family, directly after our ann. meeting, I suppose.

In behalf of Com. ad Int.

Yours very respectfully

Geo. F. Herrick

Cons'ple Apr. 11. 1870.
Ack^d June 2

Mr. Livingston.

C

MERICAN MISSIO
APR
Constantinople, Tur

Rev. N. G. Clark D.D.

Sivas, April 12. 1870.

Rev. N. G. Clark D. D.

Dear Brother,

Before receiving this you will probably have seen Dr. West's certificate in which he urges our leaving here as soon as practicable for a visit to America. We are sorry to go without permission from the Missionary House but under the circumstances no other course is open to us with any due regard to health. I forwarded Dr. West's certificate to the Committee ad Interim at Const'ple with the request they sanction our return to America without waiting to hear from Boston, saying I should take it for granted they did so unless I heard by telegraph to the contrary. No word has come & we are making our arrangements to get off as soon as possible. Am afraid we shall not be able to reach Const'ple in time for the Annual Meeting of our Mission.

It has been evident for some time to both Mrs. Livingston & myself that we were in great need of a change - change rather than rest - & such a change as can be only had by being entirely away from our work. Our hope has been to stay on at least another year & it has been with great reluctance that we have come to the decision we have in the case. By going now there seems to be reasonable hope that we shall be able to return to our work in a little while with renewed strength whereas if we stay on there is little hope for the for the recovery of your health. We are the more ready too to go now that we can entrust the work in our field to such efficient missionaries as our new associates the Riggs.

Mr. Riggs & I have recently returned from visits to Zara & Gurun but I must leave it for R. to tell you of the work in those places. Only saying there has been great progress of late in Gurun & that there is to be a church formed & Pastor ordained as soon as the "Union" can be got together for that purpose. I regret exceedingly that I cannot be present at that time. As Gurun is near the borders of both the Eastern & Central Missions I trust both will be largely represented when the ordination takes place & the effect felt upon the whole country around.

Surely for such a work as we have in Gurun we ought to take courage & hope for the best here in Sivas and Tocat when almost everything tends to discourage us.

We are greatly rejoiced to hear of your improved health & that you are able to be again at your place in the Missionary Rooms.

In haste

Yours most truly

Wm. W. Livingston

Sivas, Apr. 12, 1870.
Rec'd ~~Ap~~ May 21.
Ack'd June 2.

Andover, Maſs., Aug. 21, 1872.

Rev. N. G. Clark D. D.

Dear Bro.

Your favor of yesterday is received informing me of the action of the Committee in releasing me from the Board & giving me a returning grant of $600.

Be pleased to accept from both Mrs. L. & myself our thanks for the uniform kindness we have received from you as well as from the other Officers of the Board. Although going from you we shall yet be one with you in all that pertains to the great work of the world's evangelization & especially in that portion of the work to which the A. Board is devoted.

Yours very truly
Wm. H. Livingston

W. W. Livingsto
Aug. 21. 1872

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Mrs. M. J. Lougheed

Andover Sept. 29. 1870

Rev. N. G. Clark D.D. Oct. 1 —

Dear Sir —

When my husband was in Boston a few days since, he told you that we were provided with a home during the Meeting of the Board, unfortunately however I have this moment learned hat the friend with whom we expected o stop has been unexpectedly obliged o leave the city, so that we are now uite unprovided for —

I had hoped to go with Mr. Lo. o the meeting, & if at this late hour place can be found for us both we shall be very thankful — of ourse we shall not take with us y children — My husband is ~~now~~ visiting his friends in Canada, but expect him home tomorrow —

Trusting I have not intruded too much upon your time wh is I know very valuable, just at present especially.

Very Truly —

Me. S. Livinge

Andover, Mass. Oct. 12. 1870.

Dear Brother,

The bearer Markar is an Armenian who came with us from Constantinople with the understanding he should remain in our service & return with us to Turkey.

Although he has done nothing positively bad we found it impossible to keep him as a servant & I gave him his choice to go back to Cons'ple (his expenses paid) or remain in this country I paying his expenses to N. York & giving him $10. He has chosen the latter.

By right he ought to pay back all the expenses I have been to for him but under the circumstances have thought best to let him off in this way.

Will you have the kindness to give him the address of any

Armenians you may know in New York? I have told Markar I should have nothing more to do with him & all that he could expect from the person to whom I gave him a letter in N. York would be directions that he might find some of his own people.

We are all I trust improving in health.

Yours truly
Wm. N. Livingston

Rev. Wm W. Livingston.
Oct. 12, 1870.

North Prescott. Mass.
February 6. 1860.

Rev. R. Anderson D.D.
Boston. Ms.

My Dear Bro,

Agreeably to your request I intended to be in Roxbury sometime today, but the terrible state of the roads, the storm, and the ill health of my family make it seem advisable for me to defer the visit to the time you mention, viz Wednesday, 15th February. I shall endeavor to be at your house then without failure. Meanwhile I remain as Ever,

Most truly Yours
Benjamin Parsons

Revd. Benj. Parsons

N. Prescott, Feb. 6, 1860.

Recd. Feb. 8/60.

Wrote March 1,

Rev. Benj. Parsons.

Rec'd May 7.

New York, May 4. 1860

ev. R. Anderson D.D.
Secy. A.B.C.F. Missions.
Boston. Mass.

My Dear Sir. ✓ Prud. Com.

I beg leave to submit to you, nd through you (if necessary) to the Prud. Committee, few brief statements, & then to solicit your dvice.

For several weeks past my family have een, as you are aware, at the house of Mrs. Parsons' Father, in a small village near North Prescott, Mass. We knew before going thither, that the bsence of Mrs. Powers (who has been for everal months, in the Hospital at Northampton,) ad so broken up the arrangements of the amily as to render ~~[illegible]~~ ~~stay~~ it more than robable that it would not seem proper for s to remain a considerable length of time s boarders; but, having no other place to go we went thither, and called the spot Home. During a portion of the time thus far elapsed

Dec 30.	50.
Jan 24	50
Drafts.	73.50
Feb 16.	25.
[illegible] — [illegible]	170.56
Mar 20	20.
Teeth	87.
	549.06
	35
	514.06

R $1.25

the presence of a recently married son with his wife, has served to keep up the family routine, and thus no change has been called for in relation to accommodations for my family.

The prospective confinement, however, of the young Mrs. Powers, - which has already necessitated her absence six or seven weeks, renders it next to impossible for us to remain longer just *where* and *as* we are. Indeed, the family is broken up, and I am compelled by the circumstances of my family, to make some arrangement for our accommodation for the future.

What to do has been the question on our minds for many weeks, and a serious one too, for something must soon be done. Among the sundry plans that have come under considerat one was, to solicit authority to hire board in some central town or city which would furnish me ~~most~~ facilities for finding employment. The inconvenience & expense, however, of boarding among strangers, with our two children, have thus far deterred me from making application.

After as full a consideration as I have been able to bestow upon the matter, I have com

the conclusion that, all things considered, the
best thing I can do at present is, to hire a
house and, in a very plain way, go to
housekeeping. So strong ~~was~~ ~~been~~ the con-
viction of both Mrs P. & myself, that this
course will, probably, be as economical as
any other, & ~~probably~~ perhaps more so, that I have
already negotiated for a small house for
a rent of $50. for a year.

But, for housekeeping purposes I have need
funds, to purchase stoves & fixtures,
bed & bedstead, table, crockery, and such
other articles as are ~~in~~ indispensable in
the housekeeping department.

Whether it will accord with your views of
what may be expedient in my case, that
I attempt housekeeping, I know not; nor
whether the Committee will be pleased to
advance me two or three hundred dollars for
this object, in case they approve thereof.

It has seemed to me that, allowing $50. for
rent, & say $50. for daily expense of living for a month,
I may need about $200. to purchase the
little furniture & household utensils without
which keeping house is impossible.

this Estimate may be, and, I sincerely hop
is, much too large. By borrowing some
things it may be possible to obviate the
necessity of buying. —

I submit to you, then, a request for aid f
the purpose of going to housekeeping: and
for such advice as you may deem necessa
in case you deem my application for ai
such as should not be received. I sh
endeavor cheerfully to abide by the decisi
of the Prud. Com.

My wife & children are, at present, in Bloom-
-field, N. Jersey; — We came from Connecticu
on Monday last.

Hoping to hear from you as soon as
you can make it convenient to write m
-care of Mr. Mercein, and with gratef
& affectionate regards to yourself & fami

I remain, My Dear Sir,

Yours very truly

A. Benjamin Pars

Bloomfield. N. Jersey. May 24. 1860

Rev. R. Anderson D.D.
Boston. Mass. }

My Dear Sir.

When I left you in N. York I hoped to attend the meeting of the Board the next day. (Friday.) when, also, I hoped to have further conversation with you in relation to matters on which we conversed briefly on Thursday. Sickness, however, prevented my going to New York, & thus the long anticipated pleasure of attending the meeting was denied me. I have been confined to the house &, most of the time, to my bed for two weeks, & am still suffering daily from excruciating pain in my head.

As we have been, of necessity, purposing to return to Massachusetts, where, on our arrival, we must go housekeeping for the present, it seemed not amiss once more to solicit aid from Mr Gordon towards securing a house, whilst we should be subjected to the painful necessity of *borrowing* what we might ne

Mr Gordon writes that you "advised him not to send the money as there had been no appropriat by the Committee for the purpose;" and adds: "Can yo not, Dear Sir, write him (Dr. A.) fully as to your plans or wants in such form that the Committee may vote a certain sum which I may remit to you."

I really do not know what I need write farther in relation to my "*wants*", as these have been already quite fully made known both verbally & in writin

It occurs to me, however, that you may have expected me to say somewhat in reference to the matter of my *deciding* to stay in this country, and, when the proper time comes, asking to be released from my connection with the Board.

It seems to us pretty plain that *we must deci* *to stay in America*: This being the case, my *plan* is to *get settled* as pastor, just *here* and *as soon as* our Blessed Lord shall be leased to appoint me a place.

I think it not presumption to intimate that may get settled in the course of a year. I o not wish to run ahead of my Master in this usiness; Nor does it seem wise, in my present bilitated condition, with a hot summer before me, o assume hastily the solemn & weighty responsibilities f the pastoral office.

My connection with the Board, as you informed me y Boston, continues if I only hire myself to preach; t of necessity ceases when I become a settled Pastor. As, then, my plan is to get settled, & the prospect that some months may elapse before a pulpit ay be found, which it may seem to be the will God that I occupy, let me not, I pray you, *e* deemed worthy of being placed at once under Tower of Siloam because I simply ask the Prud. Committee again, to furnish me a little extra aid for the present distress.

I expect to go to Fairfield, Conn^t. early next week, where I shall be happy to receive a letter from you.

With sentiments of high regard,

Yours very truly,

Benjamin Parsons

Benj. Parsons.

Bloomfield May 24. 1860.

Rec'd. May 26

Ans'd. May 26,

Fairfield, Ct. May 30. 1860.

R. Anderson D.D.
Sec. A.B.C.F.M.
Boston, Ms.

My Dear Bro.

Your kind letter of the 28th inst. ame to hand soon after my arrival in this place on Monday. ll that I can do now is to acknowledge the receipt of t & promise to write you somewhat at length in a short ime. I take my family on to Mass. tomorrow; and m, of course, too busy in entertaining friends during y very brief stay here, to write you on the subject propounded in your letter.

With the exception of my little boy, who has a daily ttack of chills & fever, we are in possession of improving health.

With grateful regards,
Yours truly,
Benj. Parsons.

Rev. R. Anderson D.D.
Sec. A B C. F. M
Boston
Mass

Fairfield May 30. 1860.
Rec'd June 1.

Hadley, Mass. June 12, 1860

Rev. R. Anderson D.D.
Secy. A.B.C.F. Missions,
Boston, Mass.

My Dear Bro.,

I avail myself of an opportunity to fulfill my promise of writing you more fully than I could at Fairfield, Ct., in reply to yours of the 24th Ult. The first point to which you call my attention is the proposition I had made of going to house-*keeping*, for which object I had solicited aid, through you, from the Prud. Com. In each case in which I made application *it seemed to me* that to go to housekeeping was — if not the only, at least — the best course that I could pursue. I had stated to you that the arrangement which had sufficed for our accommodation was about to be broken up; and, accordingly I wrote you, May 24th, as follows: "As we have been, of necessity, purposing to return to Mass. where, upon our arrival we must go to house-keeping for the present, it seemed not amiss once more to solicit aid from Mr Lord an

This plan did not seem to commend itself to your good judgment. We have, therefore, for the present, given up the project altog-er, and, as the next best thing to be done, have succeeded, after considerable pains-taking, in securing board & lodgings in Hadley, and, hence, do not go back to our former stopping-place. My Post Office address is changed accordingly

The next point is ~~the~~ ~~f~~ in the following paragraph of your letter: "Your settling as a Pastor, would, of course, dissolve your connection with the Board; but it is not ei the usual way, nor the best way, of dissolving that connectio and you add, "a formal release from the Board is almost necessary prerequisite to getting a call & settlement." These statements ought to have no little weight in my mind emanating from so high a source, & backed up as they are by ~~the~~ your repeated assurances that, in respect to the matter of our support until we can comfortably support ourselves, we need not hesitate "to presume upon your disposition to do what is right.

If the asking for an early *formal release* from the Board. &

for a *Retiring grant* in cases of need, be the *usual* and

the best way of dissolving one's connection with the

Board, and of facilitating a settlement somewhere as Pastor,

I think that one of my age ought to be slow to assert his

bility "to show unto you *another* & a *more excellent* way".

But here comes the trial of feeling. My life-plans, formed

many years ago, are about as thoroughly broken up at present

is the ice of Boston Harbor in early Spring; and whether,

hen my connection with the Board ceases I shall, like the

ice, dissolve away & be neither seen nor heard of again;

t by the grace & blessing of God, shall be an instrument

doing much good in this land I know not. "The Lord knoweth".

But feelings of this kind aside, I find before me three important questions:

1st. Shall I ask now a formal release from the Board?

2d. Shall I ask for a Retiring Grant? And, if so,

3d. Shall I assume the responsibility of saying

"what I shall probably need?"

To Each of these questions I am constrained to give an answer
in the _affirmative_, although in respect to the 2d & 3d
it would be far more in accordance with my wishes coul
I answer otherwise; and so, too, in respect to the 1st,
if there were good reason to believe that I could soon go
forth again, and labor with fidelity and a fair prospect
of success, as a Missionary of the Cross.

Hoping that you entertain towards me no other feelings
than those of confidence and respect, & will, accordingly, be
ready to accede to my request, I hereby solicit through
you, from the Prud. Com. a _release from my connection_
with the Board, with such documents as (if any) you ar
accustomed to give. And I also solicit a _retiring gra_
which "shall enable me to live until I get into Em-
-ployment" such that I may thereby comfortably suppor
my ~~xx~~ family.

I beg leave to repeat here what I wrote you in Ma
"My plan is to _get settled_ as Pastor first _where_ and
as soon as our Blessed Lord shall be pleased to appoint me a plac

I think it no presumption to intimate that I may get settled
in the course of a year. I do not wish to run ahead of my
Master in this business; nor does it seem wise in my present
bilitated condition, with a hot summer before me, to assume
hastily the solemn & weighty responsibilities of the Pastoral Office.
I may add that, whilst on the one hand I ought not
(as you advised me not) to connect myself with a very small
and poor Church, for the reason that such Church could not
pport me, and, as you expressed it, "lest I should pro-
duce the impression that I am only a Four Hundred Dollar-man";
so, on the other hand, I ought not to look for a pulpit of
which I might, after all, be obliged to say, "It is high,
and cannot attain unto it." But I do need time
to look over the territory lying between these extremes, and
and let others look at me, if they have any disposition
hers to look. In view of these considerations,
and of the present situation and condition of my family, and of
the uncertainties before me relative to settlement, I feel impelled to solicit a grant of $300. And in addition thereto,

(to be paid hereafter,) what may be necessary to cover such expenses as may be incurred for Cartage & freightage of my luggage in removing the same to whatever place the Providence of God may yet prepare for me & make my home.

I hardly need intimate that your devising "liberal things" in my behalf at the present crisis in my life, will not, if I shall have wisdom and strength to prevent it, serve in any way to injure, or lessen the usefulness of, the Board: So far from this, I trust that whatever portion of this grant (if any) you may consider extra in any sense, will yet be far more than repaid to the Board by extra labors on my part in its behalf, and in favor of the great & glorious cause of Missions.

Hoping to hear from you during the current week, or soon after, and assuring you of my grateful regards, I remain

Yours in the fellowship of the Gospel,

Benjamin Parsons

P.S. I trust that my release from the Board will not cut me off from hospitalities of Boston during the next Annual Meeting. I wish "to rejoice with them that rejoice" in this year of Jubilee.

Eckley, June 2, 1860.
Rec'd June 14
Ans'd June 26
P. E. C.

Rev. Benj. Parsons 246

Hadley, Mass. June 22. 1860

Rev. R. Anderson D.D.
Secy. A.B.C.F. Missions
Boston, Ms.

Recd June 25.
ans. July 5.

~~[illegible]~~

√ Prud. Cd.

My Dear Bro.

I avail myself of the first opportunity to acknowledge (as you request) the receipt of yours of the 20th inst. in which you inform me of the action taken by the Prud: Committee on my application for a release of my connection with the American Board.

The date at which this action took effect, is also the *anniversary* of my *ordination* as a Missionary. I was ordained June 20th 1854. May these six years of Missionary life be followed by many years of a truly earnest Christian life in the work of the Gospel Ministry in my native land.

¶ I need not refrain from mentioning the fact that my heart is deeply affected by the assurances you give me in your letter, of the sympathy, respect & confide of yourself and those associated wit you in office. Let me hereby tender to you the heartfelt thanks of my Com panion ~~-pan~~ and myself for these assurances, as also for the liberal grant you have made for our support. May the God of grace guide, strengthen, and animate you all in the prosecution of the great work given you to do, and through you as instruments make His great Name known among the heathen.

Since making application for a release from the Board I have received an invitation to preach, for one year from July 1st, as Stated Supply, to the 1st Congregational Chur and Society in Old Windsor, Conn and have accepted the invitation, wi however, some apprehension that my health may not hold out under the responsibilities that will rest upon me.

I propose to remove my family thither s soon as practicable. What I shall arn by my labors will about all be nsumed in the furnishing of a ouse for housekeeping. As ready ash is needed, (unless I run into ebt,) both for the purpose of buying of the requisite furniture and to obtain the means of living from day to day. it has occurred to me that I may, without impropriety, solicit that Mr. Gordon send me One half, instead of One quarter, of the sum the Committee have generously voted me, and I write Mr. Gordon accordingly. If, however, this cannot be done consistently ith the spirit and intent of your vote, then I must make such other rrangements as the circumstances in which I shall be placed, may seem to warrant.

I regret to say that my little boy is still afflicted with Chills & Fever.

He is now in the Doctor's hands.- pa sallow, feeble. We hope & pray for his restoration to health again, so tha he may appear as in days past. With this exception, we are in the enjoyment of a fair measure of health and strength.

Mrs. Parsons wishes to be kindly remembered to yourself & family. an does also.

Your friend & fellow-laborer,

Benjamin Parso

247

Windsor, Conn. Sep. 21/60

Rev. R. Anderson D.D.
Secy. A. B. C. F. M.
Boston, Mass.

Dear Sir.

It is with no little reluctance that I confess myself nder the necessity of applying to ou for a "helping hand" just t the present time. But the truth is, in order to get settled nd at work in Windsor I incurred debt of ~~$[illegible]~~ $165.– in Hartford, hoping o arrange matters so as not to ask he advance payments on the retiring grant voted me. I find the merchants, however, uite desirous of being paid, nd myself equally desirous to pay them, but utterly unable to do so.

This being my position I ventu to solicit that the Prud. Com.- authorize Mr. Gordon to send me (if this can be done) the balance due me on the grant, and thus very greatly oblige me.

Will you be so kind as to give this item of business a shar of your attention & thus do me a personal favor?

I wish to attend the Jubilee Meeting at Boston, & some say I ought to, - but whether I shall do so, depends upon my having some spare funds for the purpose. Whether I come or not, I pray God to bless the Meeting, & make it a blessing to the churches, to this country & to the world. — We are in comfort -ble health. — Yours resp'y,

Benjamin Parson

Rev. Benj. Parsons

Windsor Ct. Sep. 21. 1860.

Rec'd. Sep. 24.

A. by J.M.G. Treas. Sept. 24/60.

Mr. Gordon.

Watertown Conn.
March 9. 1866.

L. S. Ward Esq.
Treas. A.B.C.F. Missions
Boston.
Mass.

Dear Sir.

While laboring s a Missionary at Sivas, a few ears ago, I purchased by help t the Missionary House, several issionary Maps for Station use. I write to ask whether it is llowable for you to purchase said aps at (if possible) reduced prices r Missionaries whom the Master as seen fit to set to work in is Country as Pastors?

my people do well for all benevo-
-lent Enterprises, and particularly
so for the Board.

It has occurred to me that a
sett of Missionary Maps woul
be very helpful to me in deliverin
a series of Missionary addresses t
my people. I write, then, to ascerta
1. Whether they can be purchased mo
cheaply through the Missionary Hous
than otherwise; and,
2d. The price of, say,
(a) Map of Asia Minor. 7.0
(b) " " Hindostan. 7.00
(c) " " Africa. 7.0
(d) " " Sandwich Islands. ^ 3.00 Nett 7
(e) " " Two Hemispheres. 7.50
Dis 10%

Should it be possible to purcha
them at all thro' your assistanc
and the price be not too formida
I may be able to stir up inter
among my people & thus raise the cas

A few words of information will be quite acceptable to me.

One item more.

In the Catalogue given in the last Annual Report, of Honorary members, I search in vain for my own name and that of my wife. Can you give me any information as to the reason why they are omitted? I find a Rev. B. B. Parsons down twice, & conclude that possibly one of them may have been intended for me. Mrs. Parsons' name, however, would still remain to be sought after.

Yours very truly

Benjamin Parsons
Pastor Cong. Church
Waterbury,
Conn.

Both names on stereotyped list, page 54.
L.S.W.

Rev Benjamin Parsons
March 12/66,
ans " 14.

Mr. Neat.

Watertown, Conn, Nov. 7. 1866.

Langdon S. Ward Esq.
Treas. A.B.C.F. Missions.

Dear Sir.

My Church contributes reely, for a country Church, to all good Enterprises, especially, the A.B.C.F.M. We need, however, just now & henceforward, a half-dozen copies of he Missionary Herald for the use of such members s I propose to employ in the good work of osting up" the people at the Monthly Concert. nd otherwise stimulating them to "love & good works."
Be so kind as to order say a half dozen copies, by Mail, to the "Cong^{l}. Church, Watertown, Conn," & oblige

Yours Fraternally,

Benjamin Parsons

S. Our Annual Coll. next Sabb.—

Rev. Benj. Parsons

Watertown Nov. 7, 1866.

Rec'd. Nov. 9.

ans' " 10

Watertown, Conn.
January 10. 1868.

Secretaries of the
A. B. C. F. Missions
Boston Mass.

Dear Brethren.

After
ature reflection, consultation with
y wife, and earnest prayer for
divine direction, I venture, in now
riting to you, upon a step the
esults of which it is, of course,
mpossible for me to foresee, but
hich, whatever they may be, will,
trust, be promotive of the honor
of our Blessed Redeemer.

Permit me to say, then, that the
uestion whether I ought not to
hold myself ready to engage

again in the precious work of declaring "the unsearchable riches Christ" among the nations of the East, provided there be an eligibl opening, and I be deemed mearably qualified therefor, continua presses itself and with increas weight, upon my mind. My work as a Minister of Christ beg among the Armenians at Sivas. In 6 months after my arrival I preached to them, in their own toug & for about 3 years, continued to do; but, at last, as you are aware, ill-health and general pro-tration caused by overwork serv in connection with a sad calamty to my dear Wife's Mother in this Country, to render expedient our return to our native land. Very soon after my return I was settled as Pastor & devoted myself to du in my new field for just 5 years

I have now been at this place just years. Of the results of my labors I need not speak. Save merely to intimate that at the present time God is moving mightily by His Spirit in this community. Nightly meetings are crowded, and many souls are avowedly or evidently asking what they must do to be saved. But, notwithstanding, our Earthly home, where our work began for Christ, where two of our children were born, and where a great & blessed work needs to be done, is in the East. While retain, in great freshness, knowledge of the Armenian language; know the nature of Missionary labor & trial; in conversation live over, by day, and dream over, by night, our five years' varied experience, and, often, though bodily here, are mentally and spiritually in our Eastern home & at our Missionary work.

All this, however, is a mere statemen
of facts. serving to indicate the drif
of our thought and feeling.

Since our return the Lord has "chastened" us "sore", — "chastened, and not killed:" My own father has died. Mrs. Parsons' father, mother, and only sister, have been called to a heave
home. Five years' experience of Missionary life and seven years' experience of Ministerial life in New England, serve to enable us to feel, that they who honestly & humbly do all they can for the glory of Christ and the good of souls for whom He died fulfill most nearly the great design of their existence.

I am now just 42 years of ag
Mrs. P. 36. We have four healt
happy children, the eldest 12. the youngest 3. and the health of my companion & myself could hardly be better than at present.

(2.)

I need not, I think, hesitate
say that I love the work of
reaching. Though conscious of
infirmity, I am, nevertheless, fond
study, and, despite my imperfections, fond of "holding forth the
word of life." Thus far, one side
f the matter.

On the other, have we the requisite
mental, moral, physical & social qualifications essential to usefulness on
Missionary ground? Is it duty
take our children hence to a
nd where their training must devolve, in the main, upon ourselves?
Is there a wide and effectual
or open among the Armenians?
Would the Missionaries on the ground
lcome us to a share in their
bors, trials, joys and sorrows?
an we do more for Christ abroad
han at home? Are the wants

of the Foreign field more pressing, so far as laborers are concerned, than those of our own Country?

These and kindred questions indicate the other side. I do not feel capable of deciding these questions. What I am after is simpl light on the question whether the Ma -ter bids us be willing to go ab

I am bound here for three months to come, having merely hired myse temporarily to the Ec. I. Society.

My aim, you observe, is not to make application for appoint- -ment as a Missionary, but rath to indicate the character of my thoughts and feelings, and withal to submit to you the inquiry, Wou a formal application for re-appoin -ment as a Missionary to the Arme- -nians obtain, in your judgment, a favorable consideration on the part of the Prudential Committee?

Your response to this inquiry will much towards settling the comparative claims of the Home & the Foreign field, so far as I am, myself, concerned. It may furnish me what need & pray for, light.

With sentiments of fraternal esteem, and the prayer that God will vouchsafe an abundant blessing to all Missionary operations, I am

Yours in the Gospel

Benjamin Parsons

Rev. Benj. Parsons.

Watertown, Jan. 10. 1868.

Rec-d Jan. 13.

Ans Jan. 16. 1868

Bloomfield, N. J. May 11, 1860.

Rev. R. Anderson D.D.
Sec. A. B. C. F. M.

Dear Sir.

Very much to his egret, owing to sudden illness, Mr. Parsons is unable to attend the meeting of the Board to-day. After suffering all day yesterday from headache, he was attacked on his way home with severe chills, and has now a high fever with much soreness of the throat and lungs, and is unable to sit up.

Apprehensive that he may not be

able to see you before you leave fo
Boston, it is his request that yo
authorize Mr. Merwin to furn
him, when he calls for it, such
as he may need to get his famil
back to Massachusetts, and to sup
them during the current mont

I am very sorry that neith
of us can attend the meeting
as we had anticipated much e
joyment. I hope Mr. Parsons
be better in a few days, but
is evident that he *must* rest
the present.

Yours very truly

Sarah W. Parsons.

Mrs. Sarah H. Parsons

Bloomfield May 11, 1

Rec'd. May 15.

✓

✓ Mr Marvin